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FAMILIAR SERMONS. NO. XIII.

Rom. iii, 9. *What then, are we better than they? No, in no wise.*

THERE is a propensity in men, to think more highly of themselves than they ought to think. Whatever opinions they may entertain respecting human depravity, they flatter themselves that *they* are exempted from the general pollution; or at least, that they partake more sparingly than those around them. While they look abroad upon the earth, and witness the enormities which every where mark and disgrace the human character, they readily comfort themselves with the proud reflection of the Pharisee in the temple, that they are not as other men. They are usually too well acquainted with the effects of this depravity, to deny its existence, or to palliate its atrocity. Still, *they* are better than the mass of mankind, and are not to be judged by the same rules. The Jews inherited no small share of this disposition. So greatly distinguished were they by their covenant relation to God, that they regarded themselves as the peculiar objects of divine favor, and despised and traduced others. In point of privileges, the apostle had shown in the context, that the Jews greatly exceeded the Gentiles. In addition to other signal blessings, to them had been committed the Oracles of God. But it would by no means follow, that they had derived any advantage over other men, by a better improvement of the talents which they respectively possessed. On the contrary, the opposite sentiment is expressly maintained in the text. "What then," says the apostle, "are we better than they?" Have we exceeded them in love to God, and mankind, more than our privileges have exceeded theirs? "No, in no wise, for," he adds, "we have before proved both Jews and Gentiles, that they are all under sin." Their characters were alike sinful. If the Gentiles had departed farther from God, and had become more abandoned in wickedness, the Jews possessed no distinction which could furnish a ground of boasting. They were alike alienated from God, in the affections of their hearts, and needed only to be given up to their corrupt inclinations, to manifest an equal degree of turpitude.

The sentiment which the text inculcates, and which I propose to illustrate and establish, is the following.

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The character of all unrenewed men is essentially the same. Circumstantial differences there may be. In this respect, there is an unlimited diversity. But the great features, which go to make up their moral character, are alike. No sinners can say of others, we are better than they.

In illustrating this sentiment, it is proposed to show

- I. *In what respects some sinners are better than others; and*
- II. *In what respects all are alike.*

I. It may be remarked, that some sinners are more moral than others.

That there is a material difference in this respect, between those who are in a state of impenitence, is too evident to need confirmation. There are numbers, especially where the advantages for religious instruction have been considerable, who maintain a decent observance of the law. While multitudes have cast off the fear of God, and, regardless of the sanction of human laws, have run into every excess of impiety: while bold transgressors have wantonly trampled on every Divine prohibition, giving loose reins to their corrupt appetites, there are others, whose characters have rarely, if ever, been marked with overt acts of wickedness. If they cannot claim, in the boasting language of the young man in the Gospel, that they have kept all the commandments of God from their youth, it would still be difficult to fix upon them the charge of having indulged themselves even in a single vice. The language of profanity has never polluted their lips. Nor have they been guilty of invading the persons, the property, or the reputation of their neighbors. On the contrary, they have been honest and upright in their deportment. They have even advanced farther. In numerous instances they have been still more distinguished from the vicious. They have also paid a respectful regard to the duties and institutions of religion. The Holy Scriptures are found in their dwellings, and their instructions are, to some extent, treasured up in their minds. From Sabbath to Sabbath, they go up to the house of the Lord; and they often manifest a zeal, little inferior to that of the people of God, to maintain the purity of divine worship.

2. Some sinners are possessed of a more amiable natural disposition than others.

The natural dispositions of mankind, are as various as their countenances; and this diversity is often to be seen in individuals who are alike destitute of the love of God. While some are naturally hasty in their temper, are blown into a rage of passion by the slightest provocations, and are guilty of the greatest indiscretions in their words and conduct, others, who, to say the least, are equally wicked, are calm and unruffled, even at the most injurious treatment. Among some of the wicked also, we find feelings of pity. Their sympathies are awakened at the sight of objects in distress, and there are scarcely any sacrifices which they are not ready to make for their relief. Others there are, who are destitute of any tenderness of feelings. Objects of suffering awaken no compassion in their hearts. With tearless eyes, and with scarcely one emotion of pity, they can behold their fellow creatures enduring the extremities of pain, and want.

The disposition of a third class is marked with generosity. Others are contracted in their feelings. Even their tender mercies are cruel.

The furthest reach of their charity falls materially short, as well of the degree of suffering which invites, as of their ability to render it. They are possessed of no noble and enlarged emotions of soul, which induce them to distribute of their substance, time, and influence, with a liberal hand.—In these, and many other respects, the natural dispositions of men are different. None can be ignorant of this diversity, even among the impenitent. Some are manifestly kind, tender hearted, placid, generous, and affectionate; while others are ungenerous, destitute of pity, peevish, passionate, and insensible to the demands of charity or friendship.

3. Some sinners are more useful in society than others.

It cannot be pretended that sinners, in no instances, promote the good of society. Some are indeed worse than useless. It is not true that they merely lie upon a community as a dead weight; but they are *active enemies* to its best interests. They disturb its peace and happiness, load it with burthens, and by their pernicious conversation and example, corrupt its members, sow the seeds of discord, and lay a foundation for its gradual destruction. But this is not the case with all the impenitent. Not a few of them, it must be conceded, are greatly instrumental in promoting its peace and prosperity. They have a just estimation of the value of civil and religious institutions, and they are ready to lend their influence to their establishment and perfection. Numbers of them are men of public spirit, men whose designs extend beyond the hoarding up of wealth, and their own elevation to places of honor and influence. Whatever may be the motives which govern them, their views respecting the prosperity of society are enlarged. In their estimation, their own interest and that of society, are intimately connected. Hence the community are often indebted to persons of this character, for some of their most useful institutions, and of their most magnificent works. They are often upright magistrates, enlightened legislators, skilful physicians, and kind parents.

In these several respects, it is manifest some sinners are better than others. We are

II. To show in what respect all are alike.

Notwithstanding, in so many particulars, there is a manifest superiority, in some sinners over others, in every thing which constitutes their *real* characters, they are alike. Some may be more moral in their habits than others, more amiable in their natural dispositions, and more useful in society. Still, according to the statement of the apostle, it is not true that one sinner is essentially better than another. All are alike in the temper of their hearts. In this regard, the Jews, with all their privileges, were not better than the Gentiles. For I have before proved, says the apostle, both Jews and Gentiles, that they are all under sin. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one. This is a general description, applicable to all sinners. The Scriptures make no distinction between the moral and the profligate, the pitiful, and those who possess no feelings of compassion, such as have been useful in society, and others. The rich and poor, bond and free, learned and ignorant, possess by nature the same character

before God. Among men there are many distinctions. All are not held in the same estimation. But whatever difference may exist in their external circumstances, or in the views which their friends, or others, may entertain of them, in the temper of their hearts they all stand on the same ground. They are all guilty before God. The most moral, and amiable, if they have not been sanctified by the Holy Spirit, are children of wrath, even as others. At best, they are as whited sepulchres. On the outside they are comely, and not unfrequently, they recommend themselves to all with whom they are conversant. But they are within full of dead men's bones, and all manner of uncleanness. Were their hearts unveiled, could our eyes pierce through the thick covering which education, the love of applause, and the fear of future punishment, have cast upon them, we should see them to be the seat of every corrupt passion. "A naked human heart," unsanctified by the Spirit of God, and unadorned by the righteousness of Christ, is an object most deformed and odious. Such a heart finds a residence in every impenitent sinner. In whatever respects they may be distinguished, in every thing essential to their character, they are the same. All of them have gone out of the way; all have become unprofitable. They are alike unreconciled to God. They are alike enemies to Christ and his salvation, and they live in a course of practical disobedience. Let us for a moment consider, with what propriety, these traits of character are pronounced to be common to every class of sinners.

1. They are unreconciled to God.

When we see any maintaining the forms of religion, calling upon God in their families, and statedly uniting in the worship of the sanctuary, it is difficult for us to divest ourselves of the idea, that they possess some real friendship for the Being to whose institutions they pay so decent an observance. But no truth is more evident from the Scriptures, than that unrenewed men, even while clothing themselves with the most decent forms of religion, are wholly unreconciled to God. They are uniformly at variance with the divine character and government.

The holy character of God, so far as it is brought into their view, is an object of their decided disapprobation. "Cause the Holy One of Israel to cease from before us," is the language of their hearts. They possess that carnal mind, which, however restrained, or veiled by a covering of painted ceremonies, is enmity against God. Nor is it less evident that they are unfriendly to his government. These are not the persons from whom we hear the exulting language of the Psalmist, "The Lord reigns; let the earth rejoice, let the multitude of the isles be glad thereof." To them, the government of Jehovah is no ground of rejoicing. On the contrary, they delight in their own counsels, while they are ready to say to him whose government is founded on the two great principles of righteousness, wisdom and goodness, Depart from us, for we desire not the knowledge of thy ways.

Hence, we may observe, all sinners are urged to become reconciled to God, and by the Savior himself, to agree with their adversary quickly, while they are in the way with him.

2. Sinners of every class are enemies to Christ and his salvation.

The openly vile and abandoned, are not in most instances more decidedly unfriendly to the Lord Jesus, and to the way of acceptance through him, than the externally moral and amiable. The case of the young ruler that came to Christ for instruction, affords ample confirmation of this statement. From his respectful address to the Savior, and his own account of himself, which bears the marks of, at least, common sincerity, he appears to have been a young man of moral habits, and of a most amiable character. Indeed, such was his deportment, and his concern to obtain everlasting life, that the historian informs us, Christ looked upon him and loved him. As a man, he could not but view with admiration, his apparent amiableness. Yet the result of his conference showed him to be, in the prevailing spirit of his mind, hostile to Christ and his salvation. Notwithstanding his solicitude to obtain eternal life, when invited to abandon his temporal possessions, and to receive heavenly treasure in exchange, he went away sorrowful. Here we have a fair specimen of the manner in which the most amiable and moral, among the impenitent, regard Christ, and the blessings of his kingdom. For the poor transitory enjoyments of the world, they are ready to barter away the salvation of their souls. Could they flatter themselves with the idea of rendering an equivalent for their salvation, they might indeed, in some instances, make costly sacrifices, offer up long and frequent prayers, and pursue a fatiguing round of duties. But they are unwilling to receive it as a free gift at the hands of Christ. The language of their hearts is, we will not have this man to reign over us. They cannot consent to throw away their own righteousness, of which they think so highly, and to count all things but loss for the excellency of the knowledge of Christ.

3. Sinners of every description live in a course of disobedience to the requirements of God.

Some, it is true, are not openly vile and profligate. Of most of the commandments of God, they conform to the *letter*. But they violate the *spirit* of them all. Indeed they are regardless of even the *letter* of many of the plainest positive precepts. Not one of them complies with that most important precept of God, in which he calls upon all men to give him their hearts. They disregard his calls to repentance, and a holy life. In violation of his authority, they love supremely, the world and the things that are in the world.

Such are sinners, under circumstances in which they are most recommended to society. They honor God with their lips, but their hearts are far from him. In their intercourse with their fellow men, they may be sober, discreet, affectionate. In these respects they are better than others. But their hearts are alike alienated from God, and, in common with other sinners, they are the objects of his displeasure.

The subject will be concluded with some inferences and reflections.

1. The sentiment illustrated in this discourse, sets in a clear light the sovereignty of saving grace.

All sinners, we have seen, possess the same character. They are all opposed to God, and to the plan of salvation by Christ. But some are

brought to love the Divine character and to embrace Christ in their hearts. Who hath made them to differ? The Scriptures, and the hearts of Christians, unite in giving this glory to the Lord. Where shall we look for the ground of this difference which God has made in sinners? Can we find it in the diversity of their characters? We have shewn that they are alike. Were any recommended to God by the disposition of their hearts, all would be recommended. What then is the ground of this distinction. Shall we not find it in the *sovereign mercy* of God? Are not some made the subjects of grace, while others of the same character are left in their sins, because he hath mercy on whom he will have mercy? The Savior has given the only solution of this question which we can adopt, "Even so, Father, for so it seemed good in thy sight."

2. The subject calls upon Christians to be humble.

Saved, because God chose to save them, what occasion can they have for pride. By nature my brethren, you were no better than other sinners. You were in the same condemnation. You have neither saved yourselves, nor has God noticed you with favor because you were distinguished from others in your moral character. Were you better than they? No, in no wise. To God then are you wholly indebted for your salvation. He found you with thousands of our race cast out into the open field, polluted in your own blood, and he bade you live, not because you had deserved his mercy, but because, in his sovereign pleasure, he chose to save you. May you ever be ready to say to your gracious deliverer, "Not unto us, not unto us, but unto thy name be all the glory."

3. In view of this subject, we are reminded of our obligations to God for restraining grace.

If all sinners, in the prevailing temper of their hearts, are alike, why it may be inquired, are they not equally guilty of the grosser acts of wickedness? We answer; that it is not because their hearts would not incline them to the most vicious conduct. It is not because they are better than those who run into the greatest excess of vice. But God is pleased by his grace to restrain them. He often holds them back from the commission of sins that were in their hearts. While the wrath of man is made to praise him, the remainder, or that which he might otherwise have committed, he restrains. Were it not for this merciful interposition, sinners would be alike abandoned. All would practice every species of impiety with greediness. We should no longer behold the moral and amiable sinner in our world. Every man would prey upon his fellow. Jarring interests would produce endless contentions, and the world would become, more than ever, a habitation of sorrow. But God has been pleased to set bounds to human wickedness, and to say to the passions of men, hitherto shall ye come, and no farther. To the restraints of his grace, then, are we indebted that our world does not prove an *Aceldama*, a field of blood.

Finally, If all sinners possess the same character, then it is obvious that all are exposed to the same doom.

The most moral, and amiable, who are in a state of impenitence, I have shown, are enemies to God, and in a state of rebellion against his government. Will sinners of any description, therefore, be driven from

the presence of the Lord, into utter destruction, they cannot hope to escape the same punishment. Think not then, my Impenitent Friends, that you will avoid the effects of the Divine displeasure because, as you imagine, you are not as depraved as some sinners. Do you tremble for the vile and abandoned sinner, tremble for yourselves. You are exposed to the same doom. Do not flatter yourselves that others are greater sinners than yourselves. Except *ye* repent, ye shall all likewise perish. You stand on the same ground with the abandoned and profane, and unless Divine grace prevent, will go to the same place. Let sinners then of every class turn to the Lord. In his righteousness you may hope. But without it, though you may give all your goods to feed the poor and your body to be burned, it all will profit you nothing. You can in no wise enter into the kingdom of heaven.

For the Panoplist.

EFFECT OF PRESENT HABITS OF THOUGHT ON THE MORAL CHARACTER.

To the mind which soberly contemplates its interest beyond the grave, there is something extremely solemn in the idea of approaching an unalterable state. The evils sustained here are greatly mitigated to the sufferer, by the hope that they may at some time be removed; and that a change of circumstances may diminish his afflictions, and brighten his prospects. But in eternity, no expectation of change will ever lighten the burden of the impenitent, nor excite a momentary pang in the bosom of glorified spirits. The sinner will then no longer indulge his delusive dreams of happiness; the trembling soul, which mourned for sin during all its pilgrimage, will then no more fear a separation from the favor of its Lord. No meanness of conception or narrowness of intellect can destroy the magnificence of that which is in its nature so intrinsically sublime.

But whatever notions may be entertained concerning the silent and certain approach to a world of retribution, the fact of such constant approach possesses a commanding interest. To be conscious, that in each step of the advance towards an untried world, the preparation is making for our unalterable condition in that region, and still, to act as if the present life had no reference to eternity, proves a delusion which can be accounted for only by the divine declaration, that "madness is in the hearts" of men "while they live." In a complicated piece of machinery, where every part has an indispensable connexion with all the others, and a determinate effect of the movements of the whole, no workman ever thought of leaving any part to an ignorant or careless mechanic. A character which is forming every day, and of which all the exercises of the mind go to constitute their definite proportion, cannot be too carefully inspected in each stage of its formation. I shall not be required to bring any argument in support of this position, by those who believe, that the principles of the individual have a permanent influence on his life. Neither can it be necessary to show, that the actions of a man, in their turn, exert a controlling influence on the opinions. One long inured to vice has, of conse-

quence, loose notions on moral subjects. These notions he cherishes in his own breast to silence his conscience, which might otherwise become troublesome; he advances them to others in defence of those crimes by which they were generated.

The use to be made of the foregoing reflection is obvious. Let every action of our life be accompanied with a serious consideration of the share it may have in fixing our destiny in a state that admits no change. I would recommend, that in our daily occupations, the mind should dwell frequently on the nature of its employments, and the temper they produce. That we should inquire, with strict examination, whether the affections now expanding be such as we would willingly entertain when we meet the eye of Infinite Purity; whether we have any resemblance to the devotion of the spiritual worshippers in his temple; and should the cold hand of death be now laid upon us, whether we could willingly receive the summons, with precisely the same feelings indulged at this moment. N. P.

MISCELLANEOUS.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from p. 306.)

Jan. 11. 1713. 1. *Good devised.* That the devices of Satan may not operate on the flock to which I am related, especially in the affair of swarming into another congregation, I must make more than ordinary supplications unto heaven.

2. G. D. My poor son *Increase* gives me great cause to suspect that he yet continues too much a stranger to the religion of the closet. I am in distress on this occasion. I must make him very sensible of it. I must continually both charge him, and examine him how and where he keeps my charges. My God, pity this child. O give a perfect heart unto him.

3. G. D. I have a kinsman, a physician at *Windsor*, whom I may employ in many good offices, and am glad I find him disposed for doing them. I do indeed use him to do good in all the towns bordering upon that of which he is an inhabitant. But I would particularly make use of him to supply me with such curiosities of nature, as he may become master of, that I may transmit them to the Royal Society.

5. G. D. Among the Indian Commissioners, I would propose, that at our meetings we lay before ourselves the account which the last visitation of the Indians has obtained for us; and at the successive meetings consider one paragraph after another, with propositions upon each paragraph, for what good may be done among them.

6. G. D. There is a gentleman at *Rhode Island* who is a man of education and of ingenuity, but whose morals have been extremely corrupted. He has an esteem for me, and I have some other advantages to be useful to him. Old age also is now coming upon him. I would write unto this gentleman, and send certain books to him, and do the best I can to bring him unto repentance.

7. G. D. I must very diligently look over my library, and see whether I have any borrowed books in it that should have been more

carefully restored before this time, and faithfully and honestly restore them. The peace of my mind, particularly in publishing a discourse about theft, and the welfare of my library, are concerned in this action.

The sermon I preached the last Lord's day upon the sin of theft, it seems made an uncommon impression upon the auditory, and the publication of it is by some earnestly called for. I thought a testimony against the crime, and a discovery of the many ways, (and some of them not resented as they ought to be,) wherein it is committed, might be a service to the town and the land. So I did this week fit the sermon for the press, and sent it thither. It is entitled *A flying roll, gone forth to enter into the house and hand of the thief; the crime and the doom of the thief declared: the various ways of his theft described, and a repentance demanded from the malefactor.*

1. G. D. Perhaps that subject of the *good man hating vain thoughts*, may prove a copious, a noble, and a useful subject for my flock to be entertained withal.

2. G. D. By tarrying abroad in my visits after nine o'clock at night, I defraud my family of many and precious opportunities, which I might have to communicate useful things unto them. Wherefore, I would reform this error in my conduct, and repair home earlier than formerly, and spend an hour, first, in cultivating the mind of my son Increase with all ornamental knowledge; secondly, in teaching my daughters the Hebrew tongue; thirdly in repeating to my family any valuable thing, which I have read in the day, proper for them to be acquainted with.

4. A church being about to be gathered in a neighboring town, I would afford them all the direction and assistance I can, that they may proceed comfortably.

The sin of promise-breaking is grown so notorious, and is so much complained of, that a sermon against it at the lecture, as soon I can, may be a seasonable service.

5. G. D. Still as I come near the young house-keepers in my neighborhood, I would advise them and exhort them to join themselves unto one or other of the religious societies. Thus the societies may flourish, and the particular persons under the watch thereof be preserved from temptations.

6. G. D. There are some poor scholars, whom it will be an act of charity in me to assist, by bestowing such books upon them, as may much befriended them in the beginning of a library and a ministry. This is a thing which I desire to take pains, and be at some cost about.

7. G. D. I send abundance of letters and packets abroad; as often as I send any thing unto another, I would form out of the occasion a suitable supplication on the behalf of those to whom I send it. In this way I would carry on the exercise of that grace of love; and at the same time, look on every visit I make unto heaven as a privilege and a dignity.

2. G. D. My soul is in unspeakable distress to see the image of a glorious Christ formed in the souls of my children. What shall I do, what shall I do to obtain so great a blessedness? Let this be one among the many other methods for it. When I keep a day of prayer in my study, I would still call for one or other of my children, at some time

in the day, and after I have discoursed with the child, I would then pray with him, and pour out my soul unto the Lord in his hearing, for this grace to be bestowed upon him.

3. G. D. The book of "*practical piety exemplified*" in the lives of Mrs. Terry, and Mrs. — I would present unto some gentlewomen unto whom I am related.

Since I began the practice I have constantly maintained it, of spending the best part of an hour every Tuesday morning, prostrate in the dust before the Lord, with cries unto him in behalf of his church in the several parts of the world, especially, our own depraved and betrayed nation. In this action I have enjoyed an unspeakable communion with heaven, and a comfortable assurance of my being a member of that body whereof my blessed Jesus is the head! and it has left a sweet impression on my mind, and a sensible improvement in piety has been the consequence of it. Sometimes, and very particularly this morning, I have had my mind mightily enlightened in begging of the glorious Lord, that he would not utterly cast off his poor creature, man; but visit mankind, and by his Holy Spirit possess, and enlighten, and purify, vast numbers among the children of men, and render the world like a watered garden, by mighty effusions from the river of God upon it. I pleaded, that his kind intentions towards mankind have been in an astonishing manner signalized in his uniting a man unto his own sacred person, advancing a man unto the matchless dignity of the hypostatical union. There has also been a signal and wondrous intimation of those kind intentions, in what the Holy Spirit has done for a few, that have been singled out from the ruins of the human race, and been made the children of God, and beautiful temples, in which he has chosen to dwell forever. I am filled with unutterable groans for the day to come on, when mankind shall more generally see and become the kingdom of God. Some great thing is at the door.

5. G. D. I foresee a precious opportunity to do good unto many in preparing and publishing a discourse on the wrongs done to the glorious Jesus, by people who are not aware of what they do. If I live to finish it, I may enter a further account of it.

4. G. D. A body of Christianized Indians at *Sandwich*, is, as I fear, likely to be destroyed by a wicked fellow selling of rum unto them. I will immediately despatch a vehement letter unto that neighborhood, for the stopping of so great a mischief. And I would also prepare a circular letter unto the ministers, who have the care of the Indians, to direct and excite their care of the schools under their inspection.

6. G. D. There is a poor man, who has been a forward professor of religion, but is now fallen into the snares of the bottle. I must, with discretion and charity, use means for his recovery.

7. G. D. I am writing a little book about the establishment of the law by the faith of the Gospel. In the conclusion of the book I give a demonstration, that a justifying faith in the righteousness of our Savior is no enemy to the law of holiness. I describe some justified believers in characters that carry an observable holiness and piety in them.

(To be continued.)

For the Panoplist.

ON CONTEMPTUOUS TREATMENT OF THE SCRIPTURES.

It would appear somewhat difficult, at the first view, to assign a motive for the endeavors of some professedly Christian ministers, to lower the claims of the Gospel on our belief, by denying its authority as a direct revelation from God. These persons must certainly know the uniform propensity of men to fall below the standard chosen by themselves for the regulation of their actions. Nor can they be ignorant of the fact, that all institutions, merely human, infallibly decline. However pure in their origin, or well directed the intentions of their founders may have been, it is beyond contradiction, that many establishments have entirely changed their direction; their whole force has been diverted from its primary object; till, in the end, they become the active instruments of injuring the same cause which they were designed to strengthen and defend.

The past and present condition of the world has shown the necessity of an elevated standard of morals. Any system of rules for regulating human action, having to contend every moment with the strong current of human depravity, cannot be enforced without full evidence that they are the positive commands of God. Not less clearly has it been shown, that the sanctions of such laws should present as powerful an appeal to the mind of the subject as can be made to his conscience and his heart. Such laws are contained in the Sacred Oracles, and such are the sanctions annexed to them. From the complete evidence that these are, what they claim to be, the statutes of the King of kings, are to be expected an acknowledgment of their justice, and submission to their authority. Whoever else may doubt of the inspiration of the Scriptures, I should not have expected to discover sceptics among the sober and the reflecting. Last of all others, should I have looked for them among the public teachers of Christianity itself.

But to my astonishment, I see some of these very men, passing under the appellation of the ministers of the Gospel, ascend the pulpit, and endeavor to prostrate revelation at the foot of their bewildered reason; I observed them direct their arguments to destroy the positive testimony of the Word of God; to show, that the sacred writings usually denominated the Bible, are only the productions of fallible men, who detailed simply their own opinions on religious subjects, and were in all respects as liable to errors as any other men. Whatever else may be the ultimate design of these teachers, they certainly do not intend preaching the Gospel, in the same sense as the apostles preached it, nor does it mean the same thing in their language. The salvation of sinners can be no part of their object. Indeed the very term *salvation* must be to them a sound without meaning; for in their theory, men are not guilty sinners, without merit, and without any recommendation to the favor of God; but are either good enough now, or can easily be so by a little attention to cultivating the good principles already within us. At the next and a very easy step, the atonement is denied, and this conclusion will follow from two of their determined positions. First, man in a natural condition is so virtuous a being he needs no atone-

ment, and of course, on their assumption no such thing exists, because unnecessary. Secondly, Jesus Christ, being only a "peccable" man could make no atonement, and consequently there was none. Thus wherever they begin the work of retrenchment, the same conclusion is obtained in one mode as another.

Z. Y.

PERSECUTION AT GENEVA.

ATTENTIVE observers have often remarked, that the only reason why modern Unitarians have not persecuted the church of Christ, is that they have lacked the power. It is not supposed, however, that all Unitarians would proceed to the greatest extremities; nor that all would manifest the same active hostility. It is probable, that nearly the whole body would prefer silencing the orthodox by ridicule, by confident assertions, or even by praise and flattery, to the alternative of more violent measures, which would subject the party to the charge of glaring inconsistency. There has been abundant evidence, that, amidst the most obtrusive and ostentatious professions of liberality, the Unitarians of this country have, in several instances, resorted to extravagant measures, subversive of the clearest rights of Christian churches and Christian ministers, and have shown a disposition to bear down their opponents by every engine which they can wield. Happily their power is very disproportionate to their wishes and their zeal. Were it possible, that they could arm themselves with the civil law, and bring the physical force of the community to bear upon an obnoxious individual, we may well judge from their proceedings in Dorchester, Princeton, and Dedham, what would be the issue. In these cases, a persecuting temper and persecuting conduct, limited only by the ability of the actors, were undeniable.

But let us turn from the consideration of what Unitarians would do here, if they had the power, to what they are actually doing where they possess it. Geneva, a place illustrious in the annals of the Reformation, and greatly favored by God in succeeding times, at length fell a sacrifice to the undermining influence of latitudinarianism. How long it has been under this influence we are not able to say; but the attention and the sympathy of Christendom have lately been attracted to this interesting spot, by the revival of true religion, and by the violent opposition which pure religious doctrine has to encounter.

The following paragraphs are taken from the London Evangelical Magazine of December last, and will be read with uncommon interest.

"The malignant spirit of persecution was perhaps never more bitterly expressed than in the following paragraph, contained in a letter from Geneva, dated Oct. 27, and which appeared in a Paris newspaper:—

"The Puritans assume in England an attitude not very consolatory to the friends of peace. They do not as yet form a political party, at least sensibly so; but with their number, which increases daily, crimes multiply in an alarming proportion. It is the consequence of their doctrine of *absolute predestination*. We have a professor, named Malan, who (paid, as it is said, by the English puritans) is the echo of that sect. He frankly teaches, that the human race are invincibly predestinated to lie, steal, violate, &c. The authorities have suppressed the school where he instilled into youth these fine maxims, instead of instructing them in Latin; and this man swears he is persecuted! Happily, this dangerous fanaticism finds no partisans in any class of society. The people deride it, and are not desirous of following the doctrine of wretches, whom they reasonably regard as evil-minded people."

"We need not offer any thing in the shape of refutation of this statement. Its mere perusal is a sufficient answer to all its calumny. It states that the Puritans are dangerous in England, and wicked and despicable at Geneva. We need observe only that there is an equal degree of truth in the two statements. We have the happiness of being acquainted with Mr. Malan, and know him to be an able, upright, and honorable man; a zealous and faithful advocate of the truth as it is in Jesus, and, what might thence be expected, a consistent and worthy Christian. We are happy to learn, that one of our countrymen resident at Geneva, has given the sermons which are the alleged cause of offence, an English dress; and their appearance may soon be expected by the British public. Our readers may then judge for themselves. They will find, that, after the example of his Divine Master, M. Malan has only testified of the world, *that the works thereof are evil*; and like Him, has, on this account, *been hated*. That faithful doctrine should to many be a stumbling-block, is neither new nor wonderful.

"The following paragraph, which contains a great deal of truth, appeared in the *Times*, (a London paper,) Nov. 16.—

"According to an article from Geneva, a schoolmaster there has been laid under an interdiction by the magistrates, for inculcating the doctrine of absolute predestination; and the writer, in reprobating the conduct of the teacher, ascribes the increase of crimes in this country, to the daily augmenting numbers of the Puritans, who believe in that doctrine. Without entering into the truth of the dogma itself, we may be permitted to observe, that the inference thus deduced, 'limps false behind.' We apprehend, that the moral character of the Genevans at a period when all of them were rigid Predestinarians, would not suffer in comparison with that of their descendants. With regard to this country, it is precisely those parts of it where the popular creed is strictly puritanic, that are the least contaminated with vice; and in vindicating a numerous body of our countrymen from the calumny of a foreigner, it ought not to be forgotten that the army, praised by a Bishop of the Established Church, as the most orderly and moral ever known in England, was an army of Puritans."

"To the Editor of the *Evangelical Magazine*.

SIR,

HAVING an intimate personal acquaintance with M. Malan; and many of his friends in Geneva, Lausanne, and Berne; and having now on the table before me many letters from several of them, and from himself; I do not hesitate to declare my firm conviction, that the paragraph which lately appeared in the *Times*, (from a Paris newspaper,) concerning him, is an infamous falsehood.

"Some weeks since, M. Malan was suspended for the second time from all ecclesiastical functions, in consequence of a sermon upon the following text: 'Know, O vain man, that faith without works is dead.' This sermon I have read, and defy any one to point out a single passage which can justify the above charge. Only one pastor heard it, though nearly 4000 people were present in the church. On the following day, M. Malan was suspended without the preliminary step of examining the sermon: he begged the Company of Pastors to peruse it, and point out the error alleged to be contained in it: *they refused to do so*. Some days afterwards, M. Gaussin, a very able pastor of a neighboring parish, presented a petition signed by the whole of his parishioners, praying that M. Malan might be restored. Both M. Gaussin personally, and the petition, and M. Moulinie, another clergyman who supported it, were treated with such indecency, that M. Gaussin declared that as M. Malan was his very dearest friend, he should publish to the world the way in which he had been treated. He is now on the point of being deprived of his place as one of the Masters of the College, because he refuses to teach to the children there the Socinian Catechism, which the pastors of Geneva have substituted in the place of the one framed at the Reformation, and which they have withdrawn. To give some faint idea of what sort of Catechism this is that M. Malan is required to teach, the following Question and answer is submitted:

"Q. What do we owe him? (i. e. Jesus Christ.)

A. We owe him much respect!!! (Nous lui devons beaucoup de respect.)"

"Being just such an answer as the Mahometans would make, who never name him without adding, 'upon whom and upon all prophets be blessing.' This will not surprise you, Sir, when you are informed that the following speech issued from the chair of the professor of Theology in the University of Geneva,

addressed to the students for the ministry: 'Make of Jesus Christ what you will, but do not make God of him.' *Faites de Jesus Christ tout ce que vous voulez, mais ne l'en faites pas Dieu.*

"At no period since the Reformation has 'the truth as it is in Jesus' been so fully and ably, and boldly preached as it is at this time in Geneva by M. Malan and M. Gaussin in the national church, and by M. Gonthier, Guers, and D'Empeytoy, in the new Independent Church: and as it is in Berne, by Messrs. Gallaw, Schaffter, and the Baron Beat de Lerber. It is not therefore to be wondered at, that the Prince of this world, finding his kingdom shaken, should make a desperate effort, and assail, by calumny and falsehood, the souls which he is not permitted to destroy."

London, Nov. 16, 1818.

Further Observations, in a Letter from the Rev. Dr. John Pye Smith.

"To any well-informed person it could scarcely be requisite to say, that these statements carry on their front such an air of malignity as almost amounts to their own refutation. They are a repetition of the calumnies which have been, in all ages, advanced by the enemies of the doctrines of grace, in shameless defiance of all evidence, both of reasoning and of fact: and they bear a close analogy to the misrepresentations which, we learn from ecclesiastical history, were audaciously advanced in their respective periods of time, against the primitive Christians, the Waldenses, and the Puritans of our own country.

"The gentleman referred to is Mons. Cesar Malan, a young minister in the church of Geneva. I saw him at Secheron, near that city, in August 1816, in company with a senior pastor, who, as well as himself, is decidedly attached to the cause of evangelical truth and holiness. M. Malan was not a pastor, but one of the class of licentiates or young ministers, who are occasionally called to preach, and are advanced to the pastorship as vacancies occur. In a long conversation, he said, among other things, that he had serious apprehensions of his preferment being intercepted, and of his being even deprived of a school to which he had been appointed, by the dislike and opposition which the majority of the pastors shewed to the genuine doctrines of Christianity and of the Reformation, the doctrines in which the Genevan church once gloried.

"Of the goodness of M. Malan's character, I cannot reasonably entertain a doubt; from his introduction by the venerable and highly respected pastor with whom I saw him, and from the information which I have since received in different ways.

"Nearly two years ago, M. Malan preached and published a sermon on *Salvation by Jesus Christ alone*; which I have read with much satisfaction. It is an epitome of the leading truths of the Gospel, not so much in the form of argumentative discussion, as of a lively and pathetic address to the heart and conscience. This sermon was, I believe, a principle occasion of the arbitrary regulation issued by 'the Venerable Company' of the Genevese Pastors in May 1817; that candidates for the ministry should enter into the following engagement:—

"'We promise that so long as we reside and preach in the Churches of the Canton of Geneva, we will refrain from advancing our opinion, either by a whole discourse expressly treating the topic, or by any part of a discourse on the following points:'

"1. The manner in which the Divine nature was united to the person of Jesus Christ."

"2. Original sin."

"3. The manner in which grace operates, or effectual grace."

"4. Predestination."

"We also promise not to controvert, in public discourses, the opinion of any of the pastors upon these subjects. Finally, we engage, that, if we should be led to express our own sentiments on any of these topics, we will do it [*sans abonder dans notre sens*] without being positive in our own notions avoiding opinions which are not founded in the Holy Scriptures, and using, as much as possible, scriptural expressions."

"Such is this curious engagement! It is not easy to say whether we should most wonder at its extreme absurdity and inconsistency with itself, or detest its domineering and papistical spirit.

"About the time when these measures were adopted, M. Malan was deprived of his school, and virtually, if not directly, excluded from the pulpits of the

city and canton. My information does not enable me to say whether he joined the worshipping assemblies of the small Church which was formed in 1817, at Geneva, on congregational principles. But I have learned from a respectable friend, (who is just returned from a long sojourn in France, occasioned by the afflictive state of his health,) that M. Malan *has signed the Regulation*, putting in at the same time a kind of protest or declaration of the sense in which he makes the engagement, and that he is, in consequence, restored to the exercise of his ministry in the Established Church.

"However we may lament the want of fortitude in this young minister, and the submission to which he has been driven, I make no doubt, by incessant persuasions, and by the pressure of personal and domestic distress; one thing is very fairly to be inferred from the fact of his reversion, namely, the *total falsehood* of the assertions published in the newspapers with regard to his doctrine, or his moral character, or his being supported by any 'English Puritans.'

"It will afford pleasure to your readers to learn, that after the shameful outrages which the newly formed Church at Geneva suffered in July last, and of which an account has been given in the Evangelical Magazine, they have been enabled to resume their religious meetings in another place, which, though not so large or commodious as they wish, is more so than that which they before occupied. I am, dear Sir, Yours affectionately,

J. PYE SMITH."

Homerton, Nov. 16, 1818.

On the facts detailed in the preceding extracts we make the following observations.

1. The misrepresentations of Christian doctrine, and the abuse of those who teach it fearlessly, have been in all ages the same. It could hardly be otherwise; for these misrepresentations and this abuse have originated in the enmity of the human heart against God, and its opposition to the Gospel. Whenever faithful and pungent preachers of the truth have appeared, in an age of declining piety and of indifference to religion, they have been stigmatized by some opprobrious epithet, and represented as immoral by their influence, if not in their conduct, and as contemptible in their whole character. Though they teach the doctrines, which relate to the divine government, in a manner perfectly accordant with the plain language of Scripture, and with the clearest apprehensions of reason; and though the general tendency of these doctrines, taught in this manner, is to purify the lives of men, as well as to affect their hearts; yet it is continually repeated, without the slightest evidence, that the tendency and the actual effect of such preaching are to make the mass of hearers flagitiously immoral. So uniform and so gross are the misrepresentations on this head, that a well informed Christian will ordinarily judge a minister to be faithful and his preaching to be powerful, when the world say, that he teaches predestination in such a manner as to encourage theft robbery, and murder. And it is not a little remarkable, that the only preaching, which ever produced a reformation of morals, is that which is continually vilified as of a most immoral tendency; and that an opposite kind of preaching, which is eulogized as *moral* by way of eminence, acts as an opiate to the conscience, and induces a death-like stupidity in reference to all the most interesting concerns of man as an immortal being.

In the Paris article, furnished by a correspondent at Geneva, we are informed, that crimes multiply as Puritanism increases; that this is the consequence of the doctrine of absolute predestination; that professor Malan 'is paid by the English puritans' for his pernicious labors;

that 'his school has been suppressed by the government;' that this 'dangerous fanaticism finds no partisans;' and that 'the people deride it,' and regard the 'wretches who teach it as evil minded persons.' Now it would require no conjurer to divine the real state of things from this account alone. But we would call the attention of our readers,

2. To the real character of Mr. Malan, and the true effect of his labors. On these points we have the most direct and respectable testimony. The reputation of Dr. J. P. Smith is deservedly high in this country; and the other correspondent of the *Evangelical Magazine* appears to be a man of intelligence, and was doubtless known to the Editor of that work to be deserving of full credit. From these witnesses we learn, that Mr. Malan is a man of unblemished character, and a faithful preacher of the Gospel; that, far from being contemptible, he had nearly 4,000 hearers at one time; that he was suspended for preaching a sermon, which his judges did not hear and would not read; that the most respectable petitioners in his behalf were treated with indecency; and that he was restored, in consequence of a qualified submission, which he was induced to make. We strongly suspect, that on examination it would be found, that the Genevese pastors, who are so much afraid of having the doctrines of their own church preached, have experienced the mortification of seeing their congregations sadly diminished by their cold and heartless ministrations; and that the fact of being heard by 4,000 persons did not operate in Mr. Malan's favor. Certain it is, that they proceeded with uncommon celerity, and silenced a regularly licensed preacher, the very day after his alleged offence, without a trial and without deigning to specify his fault. This we call persecution.

3. It is worthy of notice, that Socinians can make catechisms, although they are so much in the habit of inveighing against them. This we had known, from what has taken place in Boston and the neighborhood within a few years past. Perhaps there has not been a more fruitful topic of discussion, in the pulpits of the liberal party, than the enormous mischiefs of teaching children catechisms, and the frightful sin and egregious folly of making a catechism. While the attack upon catechisms was carried on, in a most fierce and violent manner, several of the clergy, who had been foremost in the attack, actually made new catechisms, and published them with their names; some for their particular congregations, and others for the world at large. To reconcile their professions with their conduct would be a task, which we are not required to perform. It is manifest, however, that the preaching and the conduct proceeded from the same hostility to the principal catechisms in circulation. If these could not be driven from circulation entirely, it was hoped that they might be supplanted to some extent by little manuals of a different tendency; and it was easy to see, that the objection was not so much to catechisms themselves, as to the *kind* of catechisms in which the public had confidence. We suppose that not fewer than a dozen of these rivals to the Assembly's Catechism, and to the catechisms of Dr. Watts, have made their appearance within a few years. The greater part we believe have gone down into the gulf of oblivion, and the rest are fast hastening after them.

But the latitudinarians of Geneva have not only made Socinian catechisms; they compel teachers of schools to use them on penalty of dismissal.

4. It is painful to observe, with what frigid indifference the disciples of modern theology, on both sides of the Atlantic, are accustomed to speak of the ever blessed Savior. We would not intimate, that all, who reject the divinity of Christ, speak of him in exactly the same manner; but it cannot be denied, that many bring down their regards to the very humble standard of treating him *with much respect*. And we believe that all, who hesitate to acknowledge his proper divinity, think and speak of him, and act towards him, in a manner very different from that which was habitual with the Apostle Paul. Unquestionably the lower classes of latitudinarians, (and these classes are rapidly gaining upon the rest,) differ always and greatly from the writers of the New Testament in this important particular. No man can compare the two classes of writings, having special reference to this point, without being astonished at the result. Is it possible, that the religion of these teachers should be the same as the religion of the Apostles? Can any sober man, who reads and thinks for himself, and who examines the New Testament with particular reference to his own salvation, avoid seeing the radical difference?

5. The declaration of the Professor of Theology at Geneva expresses a sentiment, which we believe to be in exact accordance with that entertained by many Unitarians in this country. Most of them might not approve the light manner, (and we think most impious manner,) in which the sentiment is expressed. But it has often been said in conversation, that, in the confident opinion of the persons who were speaking, Jesus Christ is not truly God; though they were undecided, and apparently unconcerned, what character he does sustain. Some have gone so far as to say, that he is neither truly God, nor simply man; but some intermediate being, concerning whom they have no decided opinion. But in this they all agree, that the doctrine of his proper divinity is at all times to be strenuously opposed. And, compared with the doctrine of Paul, that Christ is "God over all, blessed forever," they think every other doctrine concerning him to be tolerable. It is manifest, indeed, that many view open infidels with more complacency, and as in less danger, than they view decided Trinitarians.

Into what an awful abyss of error must a community have sunk, when a teacher of theology shall, without exciting alarm or emotion, coolly tell his students, that they may make what they will of Christ, provided they do not make him God! Over what an abyss of error and ruin have the people of New England been slumbering, while sentiments like this have been making their silent and secret way into many congregations, and gaining a pernicious influence in seminaries of education.

6. The negative engagement of the Genevese pastors is one of the most curious documents, which this age of theological wonders has produced. Fearing the increase of evangelical religion, they have undertaken, it seems, to make all candidates solemnly engage not to teach any thing concerning the cardinal doctrines of Christianity. According to the latitude of interpretation, which they would doubtless exer-

cise, they would interdict a preacher of the Gospel from expressing any opinion concerning the person or character of Christ; or concerning the natural state of man as a sinner; or concerning the manner in which he is brought into the kingdom of God; or concerning the nature of God's universal government. This formal engagement *not to declare the whole counsel of God* reminds us of a similar scheme, broached by Dr. Porter of Roxbury, in a sermon reviewed by us in the numbers of the Panoplist for July and August, 1810. We there inquired of the preacher, and would apply the inquiry to the case before us, "What sort of a scheme of salvation must that be, which is to teach neither the character of the *beings to be saved*, nor that of the *Savior*, who is provided?" Pan. Aug. 1810. p. 134.

But there is one thing peculiarly hard, and not very reasonable, in this negative engagement. We refer to the stipulation, that the candidate is not to controvert the opinion of any of the pastors on these subjects. Now as it might be a difficult matter to know what these opinions were, it must create not a little embarrassment in the mind of the conscientious young preacher to know when he was transgressing the regulation, which had been imposed. The pastors themselves seem to be aware of this difficulty; for they inserted a further provision, that if he should inadvertently and unfortunately express any opinion of his own on these subjects, he should never be positive that he was in the right.

7. We cannot close these hasty remarks, without bringing to view the inscrutable dealings of Providence in giving up to delusion and apostasy such a community as that of Geneva; a place where the standard of the reformation was early erected, and triumphantly defended; where pure doctrine was, for a long time, efficaciously preached; where pure morals and wholesome discipline were preserved; and where the light of truth burst forth with an effulgence, which drew the attention and admiration of Protestant Europe, and the envy and hatred of the Romish church. How evident is it, that no concentration of piety and talents can secure to succeeding generations the benefits of Gospel ordinances in their purity. Of this melancholy truth we have had distressing proof in the apostasy, which has been witnessed on the soil of the New England pilgrims. How constantly and earnestly should the friends of God plead with him for the advent of that day, when these apostasies from the faith shall cease to be repeated; when the prevalence of true religion shall be uninterrupted and universal; when all the children of Adam shall receive the Gospel in love.

Though there is no absolute security to future generations, derived from the piety and general excellence of their ancestors, yet doubtless much is done to preserve the church by the activity, wisdom, faith, and prayers of eminently holy men. And though the church may reasonably fear the prevalence of numerous errors, all springing from unwillingness to receive the truth, the past history of religious declensions does not warrant the fear, that any particular system of Unitarianism will be very extensive or very lasting. Latitudinarianism is always descending into infidelity, and infidelity into practical, if not avowed, atheism. We deem it to be morally impossible, that Socini-

anism, for instance, should support congregations for public worship to any respectable extent, in a single place for one century. It contains within it the seeds of a speedy dissolution. Still there may be, if God do not interpose, an endless succession of destructive errors. If men are left to themselves, and the operations of the Spirit are withdrawn from a community, the commencement of apostasy is absolutely certain. No human skill can prevent it; no human power can control it; no human combination can put an end to it.

How thankful ought the friends of Christ to be, that He has the supreme care of his own cause; that it is infinitely dearer to him, than it can be to any finite mind; and that he has seen fit to declare that the gates of hell shall not prevail against it. His counsel will stand.

It is an interesting fact, that pure religion has begun to revive at Geneva; that it is openly preached by several able and faithful men; and that its enemies view its approach as so formidable, that they are devising means of precaution, prevention, and persecution. There is reason to hope, that as the light of the Gospel, in the days of Calvin and his successors, beamed upon the surrounding region and penetrated the remote parts of Christendom, dispelling the darkness of Popery, so, in these latter days, the same light may shine with distinguished lustre from this ancient citadel of Protestantism, and pierce the thick mists of a vain philosophy, displaying to deceived multitudes the dangerous paths in which they wander, and leading their wayward feet to mount Zion, the city of the living God.

CATACOMBS OF PARIS.

To those of our readers who have neither leisure nor opportunities to acquaint themselves with many subjects of curiosity, and who do not, so frequently as could be desired, turn over the pages of antiquity or those of modern travels, it may be interesting to learn something of that great repository of the dead, called "the catacombs of Paris." The facts related in the following article are principally from the journal of an American traveller.

This city has been chiefly built of stone taken from quarries immediately beneath the city itself; of course, the excavations thus formed are of an astonishing magnitude. So great, at sometimes, has been the anxiety, lest some parts of it might sink for want of support, that, in 1776 the government appointed a body of respectable citizens, "to examine these excavations, and report their situation." The result of their examination was, that "several churches, palaces, and many of the principal buildings and streets, in the south part of Paris, were considered in eminent danger of falling into these subterranean caverns. A general administration for the superintendence of these quarries was, therefore, immediately appointed, with authority to adopt such measures as they judged proper. This subterraneous government has been continued ever since, with as much care as the police for the regulation of affairs above ground; and under its superintendence Paris has been regularly propped up by massy columns of stone, and the once dreaded evil no longer alarms the inhabitants. As a proof that the

public fears were not without cause, one house fell in, and was really buried, just as the above mentioned work was commenced.

In these astonishing excavations are to be seen the Catacombs where have been deposited, as we learn from careful computation, since the year 1785, the bones and bodies of "two millions and a half of the human race."

These remains had been accumulating for centuries in different cemeteries, church yards, &c. of Paris, and these burying places, particularly in that of "the Church of the Innocents," finally became so offensive, and so injurious to the health of the inhabitants, that in 1785 the government ordered that no more dead bodies should be buried within the city. At the same time orders were given to take down "L' Eglise des Innocens" remove the bodies from the burying ground adjoining it, and convert the place into a public square. It was ascertained from public records and calculations made thereon, that in the immense charnel house of the Innocents alone there had been deposited, during the last seven centuries, one million two hundred thousand bodies; that having been, for a long period of years, the only place of deposit for the dead of the whole city of Paris. Many obstacles presented themselves, and numberless difficulties were thrown in the way, by those who had friends buried there; but the plan was persevered in, and the immense work begun in December 1785, and was regularly continued till May 1786; when, in consequence of warm weather, it was stopped till the return of winter should allow its continuance with safety. This business was regularly persisted in during the two following winters, and was completed in January 1788.

All those bodies which had been recently interred, or which had not decayed, were either re-buried out of the city, or were taken to the Catacombs, according to the wishes of surviving friends.

These bones and bodies were dug up in the day time, and conveyed in covered waggons about dusk, attended by priests, who performed religious ceremonies over them. They were then emptied into the Catacombs through a shaft or dry well, of about 60 feet in depth, and afterwards arranged by the laborers below in the order in which they now are, with the regularity and exactness of the most finished masonry.

In addition to the relics taken from the grave yard of the Innocents, there have since been taken up those of *sixteen other public burying grounds*. This second work was commenced in 1792, and continued in 1793, when by the Revolution the work was suspended about ten years. In 1804 it was re-commenced, and continued at intervals till 1813, when the last disturbing of the bones appears to have taken place, by removing those found in the grave yard of the "Hospital of the Trinity."

These Catacombs may be visited by strangers or travellers, on obtaining a permit from the superintendant general, and making an agreement with the guide, whose attendance in these gloomy domains is indispensable. Each person must be furnished with a lighted taper. The entrance is by steep winding stair cases of stone, some of which consist of seventy or eighty steps. The different windings of the quarries correspond exactly with the different streets of that part of

Paris; so that the guide can at any place inform the stranger under what particular part of the city he is then passing. At the distance of half a mile from some of the entrances is the grand cemetery. Over the door is the following inscription in large capitals. "*Arrete! c'est ici L' Empire de la Mort.*" Pause! this is the Empire of Death. A mind of ordinary seriousness, or even of sensibility, could scarcely need such a memento to impose on it the most profound solemnity.

On opening this door the visitor finds himself between walls and columns composed of human bones, arranged with the most minute precision and regularity in the following manner: At the bottom is a layer of one particular description of bones, thigh bones for instance; above these a layer of another description of bones, then another layer of a third kind, &c. to the height of about four feet, then a layer of skulls, when the former order begins again, and so is continued alternately for four feet more, and thus proceeds to the top of these singular walls. This uniformity is kept up only in the exterior of these walls, making in some cases masses of four sides; in others the shape is elliptical, or oblong with the corners rounded off. Within these walls the bones are loosely thrown in till the hollow space is entirely filled up. These bones are perfectly dry, and free from smell of every kind, and on the outside of the different masses they are cemented together by some glutinous substance, which keeps them in their proper places, and gives them a shining glossy appearance as if varnished.

The relics taken from the different burying places are kept distinct one from the others, and the friends and descendants of the deceased, though not able to designate the particular frames, have the poor satisfaction of knowing, that in such a particular mass are the remains of friends in whom they once felt interested.

Besides the seventeen different collections taken from so many different burying grounds, there are several large heaps of earth, in which bodies not decayed were buried *en masse*.

One of these contained the bodies of those unfortunate people who were murdered on the 28th and 29th of August, 1788, by the mob, at *la Place de Greve, l' Hotel de Brienne, &c.* Another contains those who were killed by the mob, in their attack on the "*Chateau de Thuilleries,*" August 10, 1792. Another those massacred by the blood-thirsty Jacobins, in the different prisons, on the 2d and 3d of September 1792, including some of the most respectable of the Royalists, and some nearly connected with the Bourbon family.

In the midst of the different ranges of bones, the curious visitant comes to a fountain, called *La Fontaine de la Samaritaine*, the water of which is perfectly clear, and contains several gold fish, which, though put into the fountain several years ago, and living in the most entire darkness, are nevertheless active and appear in perfect health. In passing through the avenues among these sad remnants of mortality, the distance, in an almost direct line, is said to be about three hundred feet.

Several years ago, a poor Frenchman, who descended with a party into these dismal mansions, was by some means separated from his companions, and lost amidst the mazes of these excavations. He was sought in vain, and his skeleton was discovered, ten years afterwards,

in a considerable distance from the usual route. It was supposed, that curiosity had kept him too far behind, or led him to explore some of the avenues, and that his light being extinguished, a return was forever impossible. A party of five English people also were lost here in 1814, and the guide could not find them till after a search of six hours. As the tapers will be extinguished occasionally, the utmost precaution is required, in every stranger to keep close to the guide, and near his companion.

If any particular spot on earth and its surrounding appendages could arrest the attention of the daring infidel and excite serious reflections on his own destiny,—if any thing could show him the entire vanity of earth, and awaken in his bosom an anxious solicitude and earnest endeavors to obtain a residence in that “better country” where “there shall be no more death,” we might suppose that a visit to the common grave of millions would give him an effectual lesson. Could any exhibition be displayed to the eyes of flesh, which should overwhelm the pride of man, and humble him at the spectacle of his own insignificance, it might surely be found in this promiscuous mass composed of the ruins of so many centuries. Here beauty is unknown; wealth is forgotten, and the most implacable enemies, who would gladly have repelled each other to the extremities of the earth, now mingle their unconscious dust in the same mouldering column, without transmitting even the echo of their names to posterity.

NORTHERN EXPEDITION.

IN a former number* we noticed an expedition fitted out by the British Government, and despatched on a voyage of discovery in the northern seas, to ascertain, if possible, the existence of a northwestern passage directly from the Atlantic to the Pacific oceans, by passing through Beering's Straits or Davis's. Shortly after the publication of that number, intelligence was received in America of the return of the vessels sent on the expedition, without having accomplished their object. Speaking of their return, the *Christian Observer* remarks as follows.

Capt. Ross has lately returned in the *Isabella*, with his companion the *Alexander* sloop, Lieutenant Parry, after a fruitless attempt to penetrate through Beering's Straits, past the American continent. Captain Ross almost reached the latitude of 78° , traversed the whole of Davis's Straits, and found inhabitants, but could not discover the smallest opening sufficient to admit the entrance of a ship. Science has, however, derived some advantage; as Capt. Ross has been enabled to trace the line of coast with greater accuracy, and to alter the positions which had been assigned to it in all the charts. There now only remains to be discovered a few degrees to the northward of the Repulse Bay of Middleton; which might be done in one season, from the northernmost station of the Hudson's Bay Company. The attempt has led to the discovery of a new people. In lat. $76, 30$, the party met with a new race of Esquimeaux, who, by their astonishment, appeared

* See vol. xiv, p. 503.

never to have seen a ship before. At first they were much afraid, and made signs for the vessels to fly away, thinking that they were huge birds of prey, that had descended from the moon to destroy them. A few of the natives, however, were soon enticed on board, when they expressed their awe and wonder by clinging to the masts, and other extravagant manifestations of imploration, as if to superior beings; at other times, on attentively surveying the ships, they laughed immoderately. They were entirely unintelligible to the Esquimaux whom Capt. Ross took out with him, although they seem to be of the same origin, their physiognomy being similar, but of rather a darker complexion; in their general appearance, language and manners, approaching nearer to the natives of Kamtschatka, or the northeastern extremity of Asia. Their mode of travelling, is on sledges drawn by dogs, and some of them were seen in this way going northward. They were in possession of knives, which it was conjectured they must have formed from the iron in its natural state. The weapons they use for killing the smaller species of whales, were the horns of the sea horse or unicorn.

FOREIGN MISSION SCHOOL.

The following paragraphs are extracted from a letter written by a gentleman, who was present at the late examination of the Foreign Mission School, and addressed to the Corresponding Secretary of the Board.

"ATTENDED the monthly concert on Monday evening at Cornwall. The next day I attended the examination of the school, which was highly interesting. It was conducted very ably by the Principal, in presence of the Agents. The students acquitted themselves well, in the various branches to which they had applied themselves. I felt particularly interested in the examination of Adin Gibbs, and Thomas Hopoo in Theology; and of G. P. Tamoree in Navigation and Astronomy. Tamoree has calculated and projected a lunar eclipse, which is to be visible at Atooi in Sept. 1820. On Wednesday, I attended with increasing interest and satisfaction their semi-annual exhibition, preceded by a sermon from Dr. Chapin, and accompanied with appropriate music. One of the hymns sung was entitled, "*The Fall of idols in Otaheite*." Most of the members of the school gave a specimen of their talents and improvement in speaking, which far exceeded my expectations.

I could not but be filled with admiration, and I trust, with gratitude to God, to see these youths, the sons of the forest, and of pagan isles, appearing on a public stage, in the bosom of a Christian land, with as much propriety as students in a College; and thus giving the church a pledge of their future activity and usefulness.

Several of them spoke only in their native language. Others both in their native language and in English. Hopoo pronounced a part of the first chapter of Genesis in Hebrew, and subjoined remarks prepared by Mr. Daggett; Ridge, Pope's Messiah; Tamoree, a part of a sermon entitled: "Great effects from little causes," with good effect; Mr. Ely, an account of Owhyhee; Adin Gibbs and Mr. Ruggles divided between them the speech of Mr. Evarts, which answers so ably the hackneyed objections to missions, and urges to prompt and vigorous exertion to publish the Gospel through the world. This coincided well with the sermon, which was founded on the delightful passage, "*Fear not: for behold, I bring you glad tidings of great joy, which shall be to all people.*"

We are authorized to add, that gentlemen of the first respectability, a considerable number of whom were present, expressed their pleasure in the highest terms of approbation.

INSTALLATION.

On the 21st ult. the Rev. *Elias Cornelius* was installed as Associate Pastor over the Tabernacle Church and Society in Salem. The introductory prayer was offered by the Rev. Mr. Codman, of Dorchester; the sermon was preached by the Rev. Lyman Beecher, D. D. of Litchfield, (Con.) the consecrating prayer was made by the Rev. Mr. Smith, of Wenham; the charge was given by the Rev. Dr. Worcester, the Senior Associate Pastor; the right hand of fellowship was presented by the Rev. Mr. Emerson, of Salem; and the concluding prayer was made by the Rev. Mr. Blatchford, of Salem.

The sermon contained some important discussions, particularly valuable to our churches at this interesting period; and, as the result of much thought, and the production of an original, active, and powerful mind, was calculated to sustain the high reputation of the preacher. The other exercises were impressive and appropriate; the sacred music of a large choir was excellent; and the whole solemnities left a deep and salutary impression on the minds of a vast assembly.

The occasion forms a new era in the religious history of our country. It arose from the fact that the services and the talents of the Senior Pastor were so strongly demanded for the cause of missions, and it seemed to be so evidently his duty to devote a large part of his time to sending the Gospel among the heathen, as an organ of the Am. Board of Commissioners for Foreign Missions, that his pastoral labors were necessarily alleviated, and the spiritual necessities of an affectionate church and people supplied, by resorting to the aid of a colleague. To the church and people many thanks are due from the friends of missions for their disposition to make a sacrifice to the general cause of Christ, by relinquishing a large portion of the labors of their beloved Pastor; and many prayers will be offered, that they may always rejoice in this act of enlarged public spirit, and that blessings of the most precious kind may be poured out upon them from on high. We cannot but receive the harmonious settlement of a colleague, as an earnest of many good things to come.

NEW PUBLICATIONS.

Sermons preached in the Tron Church, Glasgow, by Thomas Chalmers, D. D. Minister of the Tron Church, Glasgow. New-York: Kirk & Mercein. pp. 375. 1819.

"Nott's Testimony in favor of Judson" Examined: in a Letter addressed to Rev. Samuel Nott, Jun. Late Missionary to India. By Enoch Pond, A. M. Pastor of the Congregational Church in Ward, Mass. Boston: Samuel T. Armstrong. pp. 12. 1819.

A Sermon delivered at the Ordination of the Rev. Jared Sparks, to the pastoral care of the First Independent Church in Baltimore, May 5, 1819. By William Ellery Channing, Minister of the Church of Christ, in Federal Street, Boston. Baltimore: Edes. 8vo. 1819.

Letters to the Rev. William E. Channing, containing remarks on his Sermon, recently preached and published at Baltimore. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary, Andover. Andover: Flagg & Gould. pp. 165. 1819.

A statement of the proceedings in the first Church and Parish in Dedham, respecting the settlement of a Minister, 1818. With some considerations on Congregational Church Polity. By a member of the said Church and Parish, at the request of a multitude within and without. Cambridge: Hilliard & Metcalf. pp. 102. 1819.

A Sermon, delivered at the Old South Church, Boston, June 7, 1819, on the evening previous to the sailing of the Rev. Miron Winslow, Levi Spaulding, and Henry Woodward, and Dr. John Seudder, as Missionaries to Ceylon. By Miron Winslow, A. M. Andover: Flagg & Gould. pp. 22. 1819.

TO CORRESPONDENTS.

An inquirer asks, whether the application of the word *reverend* to the clergy can be justified? He intimates that this title belongs exclusively to the Deity; and that many Christians are offended, when they see so sacred a term used so frequently as a distinction to a particular class of men.

We presume the only passage of Scripture, which is relied on to prove, that the word *reverend* ought to be applied to the Deity alone, is Psalm cxi, 9. *He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name.* Now it is very obvious, that if this text proves the word *reverend* to belong exclusively to the Deity, it proves the word *holy* to possess the same character: but the word *holy* is applied to men in numerous texts of Scripture. The passage only asserts, that the name of God is holy and to be held in affectionate veneration. The use of the word *reverend* by our translators no more separates it from the common language of mankind, than it forbids the use of any other word of a similar meaning.

MISSIONARY HERALD.

No. 8.

AUGUST, 1819.

VOL. XV.

RELIGIOUS INTELLIGENCE.

SURVEY OF PROTESTANT MISSIONARY STATIONS.

[Abridged from the (London) Missionary Register.]

(Continued from p. 274.)

NORTHERN ASIA.

[1765.] *The United Brethren*, have a mission at *Sarepta*, in Russian Tartary, near Czaritzen on the Wolga. In the list for 1818, it was stated that the brethren Schill and Huebner were sent among the Calmucks of the Torgutsk tribe, who inhabit the *steppe* near Astrachan. The brethren were encouraged to make this attempt by a grant of 300*l.* from the London Missionary Society. That Society has since granted an additional 100*l.* Copies of St. Matthew's Gospel have been furnished by the missionaries at Astrachan.

In the province of Irkutsk, in Siberia, near lake Baikal, there are many tribes of Burats, eleven of which are named Chorin Burats, and amount to 21,000 persons; all of the religion of the Lamas. There are many other tribes of Burats in the province, each having its prince, and called Shamans, that is, devotees to the ancient pagan superstitions of Siberia. They have no priests; but the greatest number have sorcerers, or Shamans. Two Burat nobles, Nomtee, and Badma, chiefs of tribes, appear to have received the Gospel with simplicity, on the occasion of their being employed to translate it into their own tongue. They are now at St. Petersburg, under the instruction of the Rev. I. J. Schmidt, a minister of the United Brethren. This, it is hoped, will encourage the attempt of a mission among these people.

THIBET.

We have taken Thibet as a separate division in this Survey, rather in the prospect of what it is likely hereafter to become, than from its present importance in the history of missions. If a firm footing should be gained for Christianity in this country, it will give access into Chinese Tartary, and into China itself, not at present enjoyed. And there are more indications of an ultimate Christian influence on Thibet, than have been before known. No station is, indeed, as yet obtained in the country itself; but as the Church Missionary Society has an intelligent missionary occupied in pursuits referring solely to the good of Thibet, we have placed his station under this head, though only on the borders of the country.

[1816.] *TITALYA*, in the northern part of Rungpore, on the borders towards Nepaul. *Church Missionary Society*. Missionary: *Fred. Christian Gotthelf Schroeter*. He arrived on the 29th of October, 1816. From the first report of the Calcutta Committee of the Society, the passage is extracted which relates to him. "The Rev. Mr. Schroeter continues to prosecute his Thibet studies, with the ultimate view of laboring as a translator of the Scriptures. He possesses peculiar talents for this work; which, though it removes him for a season from laboring *directly* as a missionary to the heathen, must be reckoned in these eventful times, (when the Gospel is with unparalleled rapidity pervading the world,) among the most important branches of ministerial usefulness. Mr. Schroeter enjoys advantages for acquiring the Thibet language at Titalya, which it would be extremely difficult to obtain elsewhere, and is not at present dependant on the funds of the Society."

The last sentence is explained by the fact, that the government has assigned a stipend to Mr. S. while he is prosecuting the translation of the Scriptures into the Thibet language.

CHINA.

This great empire, the most remarkable upon earth, for the extent of its population, and the singularity of its manners, has been for many years the seat of Roman Catholic missions. It is said, indeed, that the light of the Gospel penetrated into this empire, particularly into its northern parts, as early as the Seventh century. In the 14th century, missionaries, who had been sent thither by the Roman Pontiffs in the century preceding, established a number of Christian churches. In the 16th and 17th centuries, when the church of Rome made such vigorous efforts to repair by accessions from the heathen the losses she had sustained by the Reformation, China, and the countries connected with it by affinity of manners and language, became to her "missionaries and their constituents," to use the words of Mosheim, "an object worthy of their pious zeal and ghostly ambition." The different orders of the Romish church, accordingly, crowded to these parts. The Jesuits, however, took the lead; and by their sagacity, intelligence, and zeal, obtained almost unbounded influence in the empire. Multitudes assumed the profession of Christianity; but it was a Christianity half pagan; for the Jesuits, in order to triumph over the prejudices of the people, allowed their converts to retain the profane customs and absurd rites of their pagan ancestors. In the beginning of the 17th century Christianity was extirpated from Japan; and the most vigorous exclusion of it from those islands is enforced to this day. The state of the Romish missions in China has long been very precarious. We sometimes hear of their great success; and at others, of bitter persecutions, said to have been endured with a constancy, which would bespeak the powerful influence of religion on the sufferers; but the reports are so uncertain, that little distinct information can be obtained from them.

Protestant Christians have, of late years, awakened to the magnitude of this sphere of labor; and while the jealousy and vanity of a fifth, at least, if not a fourth of the human race, shut out Christians with contempt from free intercourse with their countries, these Christians have begun to avail themselves of a language spoken and written by this immense portion of mankind, in order to diffuse among them those *silent, but irresistible missionaries*,—THE LIVELY ORACLES OF GOD. A language the most singular upon earth in its construction, and so difficult, that any knowledge of it was limited among Europeans to the curiosity of a few learned men, and to the imperious necessities of commercial intercourse—this language has been conquered by the zeal of Christian missionaries, and is now rendered tributary to the service of their Heavenly Master.

In this learned and arduous labor the Baptist Missionary Society, and the London Missionary Society, are actively engaged. Dr. Marshman, and his coadjutors at Serampore, and Dr. Morrison at Canton, with his able fellow laborer, Mr. Milne, at Malacca, are bringing China and Europe into a more strict and noble union, than could ever be accomplished by commercial negotiations or political embassies. Nearly 2000 copies of the Chinese New Testament have been put into circulation, and the translation of the Old Testament has been long completed with the advantage, for the first time, of metallic moveable characters, which but a reduce very greatly the usual size of books in the language, and admit of the printing being on both sides of the paper.

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lecture was also opened for the benefit of the Chinese, and was held in a heathen temple.*

The Chinese residing in these colonies are still influenced by the persecuting edicts of their native country; as most of them intend to return, and, in the mean time, feel that they have relatives who may suffer on their account.

INDIA, WITHIN THE GANGES.

This is, without question, that division of the Missionary Field, in which, under an awful responsibility, the most extended labors of British Christians are demanded. From the borders of the Burman empire on the east to those of Persia on the west, and from the source of the Ganges and the Indus on the north, to Cape Comorin in the south, 70 or 80, or perhaps 100 millions of human beings—a tenth of the whole race of mankind, are now living either under the immediate authority, or the controlling influence of this Christian country.

And *for what end* has Infinite Wisdom placed under the power of the most highly privileged nation upon earth, this immense multitude, almost all of whom live in the lusts of the flesh, fulfilling the desires of the flesh and the mind, and die alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. For what end? Men will answer this question according to the meanness or grandeur of their habit of conception and feeling; but he only is the wise man, who answers the question now, and acts upon that answer, as he will unquestionably reply in the day when the Great Householder shall come to take account of his servants. Acting under such a feeling, and constrained by the love of Christ to promote his glory in the salvation of perishing sinners, the Christian needs not the stimulus of inferior motives in this sacred labor;—though policy, humanity, and every consideration that can affect a wise and feeling mind, combine to enforce on British Christians the obligations under which they lie of proclaiming to the deluded and enslaved myriads of India the glad tidings of salvation. The Societies laboring in this part of India entered on their work in the following order.

The Danish Mission College established its mission at Tranquebar, so far back as the beginning of the last century. About 30 years after the Christian Knowledge Society, having before rendered assistance to the Danish Mission, began to form new stations. No other Society followed, except an attempt of the United Brethren, hereafter to be mentioned, till the first missionaries of the Baptist Society landed at Calcutta in 1793. In 1804 the London Missionary Society followed. The Church Missionary Society entered on its connexion with India by a grant of money through some of the Chaplains, in 1807, for the establishment of readers of the Scriptures. In 1813, the American Board of Commissioners established a mission at Bombay; and the Wesleyan Missionary Society appointed a missionary to Madras in 1816.

These Societies are taken in their alphabetical order.

AMERICAN BOARD OF COMMISSIONERS.

[1813.] *Bombay.* Missionaries: *Gordon Hall, Samuel Newell, Horatio Bardwell.* For a particular account of this mission, the reader is referred to the letters and journals of the missionaries published in former numbers of this work. There are twelve schools belonging to this and the two succeeding stations, in which have been entered more than 1200 children; but the number of constant attendants is smaller.

[1818.] *Mahim*, six miles north of Bombay. Missionary: *Allen Graves.* A residence at this station was begun in May, 1818. Mr. and Mrs. Graves teach a school of native children.

[1818.] *Tanna*, twenty-five miles north of Bombay, and the principal town in the island of Salsette. Missionary: *John Nichols.* Mr. and Mrs. Nichols removed to Tanna last autumn. They had remained at the station in Bombay till that time, to assist in the book binding business, and to make some advances in the language. These missions are very kindly regarded by the government of Bombay.

* See also in our Number for April, p. 169, the description of the Anglo-Chinese-College.

BAPTIST MISSIONARY SOCIETY.

Calcutta and Serampore. Calcutta is the chief of the three British Presidencies in India, and the grand emporium of the East. A school book Society, consisting of Europeans and natives, was formed in May, 1817, for the supply of school books in the native languages. Serampore is a Danish settlement, about 15 miles north of Calcutta, and is the chief station of the mission.

Missionaries: *Carey, Marshman, Ward, Randall, Eustace Carey, Lawson, Penney, Yates and Pearce.* Mr. Stephen Sutton, and Mr. David Adam, arrived in safety on the 30th of March, 1818. A number of native brethren are also laboring here.

Serampore may be considered as the parent station. It is the residence of the senior missionaries, Carey, Marshman, and Ward; and also of Mr. Randall, who is engaged in the manufactory of paper for the printing office. The mission establishment here, comprising servants and workmen, is very large. Ten presses are employed, almost exclusively in preparing the Holy Scriptures for circulation in the numerous dialects of the East. Upwards of 100 native schools have lately been established, containing about 7,000 children, who receive daily instruction, and are thus insensibly prepared to reject the idolatry of their fathers.

Calcutta is now occupied by Messrs. Eustace Carey, and Lawson, who are united in the charge of those Christians collected in this city by the labors of their senior brethren. Mr. Penney superintends the Benevolent Institution, and assists Mr. Yates in a Seminary commenced with a view of aiding the objects of the mission. Mr. Adam is studying the Bengalee and Sanscrit, and Mr. Pearce has lately united himself with these brethren. They have erected several places of worship for the natives, in different parts of the city, and are preparing to erect others.

At *Dum-Dum*, a station of the artillery, eight miles north of Calcutta, Ram-mohun, a native preacher, is placed.

At *Barrackpore*, a village on the opposite banks of the Ganges from Serampore, preaching is regularly maintained.

At *Gundulphara*, eight miles N. W. of Serampore, Tarachund, a native, is stationed. Many intelligent young natives come to him for instruction. He has composed many hymns, and written several tracts, in an excellent spirit, and is translating into Bengalee, at the desire of the missionaries, Janeway's Life, Baxter's Call, and similar works on practical religion.

[1807.] *Jessore*, a district in the east of Bengal, about 70 miles E. N. E. of Calcutta, containing 1,200,000 inhabitants, in the proportion of nine Mahomedans to seven Hindoos.

Missionary: *William Thomas*, country born. Mr. Thomas resides at the principal town of this district. From April 1813, to July 1817, he labored at Chougacha, a small village; there he baptised 29 persons. Four natives are employed as readers, and itinerate in the vicinity.

[1817.] *Dacca*, about 100 miles E. of Jessore, once the capital of Bengal.

Missionary: *Rama-prusad*, native. This station, which had been given up, is now renewed. Two Christian natives, one of whom is *Rama-prusad*, have been sent thither. They arrived May, 1817, and labor both in and around Dacca, with acceptance. There are Armenian and Greek Christians in Dacca, who rejoice in these labors. About forty persons, Christians and heathen, assembled to hear Rama-prusad's first sermon. Some wept, and all listened with deep attention. The Greek priest, in particular, expressed lively joy at hearing, for the first time, a converted Hindoo "preach Jesus Christ according to the Scriptures." I have seen, said he, an idolater preaching Jesus Christ, in a manner which has not only amazed me, but charmed my heart.

One school has been opened for the children of indigent Christians; and five in Bengalee and one in Persian for the native children.

[1813.] *Silhet*, in Bengal, 310 miles N. E. of Calcutta. Teacher: *John De Silva*, a Portuguese. Mr. De Silva is chiefly employed in instructing a number of Portuguese who reside here. They are nominally Roman Catholics; but their ignorance is such, that they formerly worshipped an old tattered copy of a Popish catechism. Some of these poor people, he thinks, do not hear in vain.

[1812.] *Chittagong*, a district in the eastern extremity of Bengal, about 230 miles E. of Calcutta, on the borders of the immense forests of Teak-wood, which divide the British dominions from Burmah. Missionary: — *Peacock*.

A body of people termed *Mugs*, who were formerly Burman subjects, fled, about 24 years since, from the tyranny of that government, and took refuge among the British. The whole of the country south of Chittagong, for about 100 miles to Ramoo, the frontier town, was assigned to them. In language and manners they assimilate with the Burmans. They have no caste, and are intelligent; and in their manners frank and kind.

The labors of Mr. De Bruyn among these people had been very successful. Ninety of them were baptised, some of whom had visited Serampore, and satisfied the missionaries by their consistent conduct. But the Society has to lament the loss of Mr. De Bruyn, who fell by the hand of an assassin about the close of 1817.

[1809.] *Cutwa*, a town in Bengal, on the western bank of the Hoogly, in the district of Burdwan, about 75 miles N. of Calcutta. Missionaries: *William Carey*, jun. — *Hart*.

No where has the system of itinerating been conducted on a larger scale than at this place, and in its neighborhood, under the superintendence of Mr. W. Carey. Fourteen natives, some of whom preach, and others read and distribute the Scriptures, are employed here. The field is not only thus extensive, but promising. Mr. Hart has been sent to labor here for a time.

Berhampore, a town of Bengal, about 120 miles N. N. W. of Calcutta. *Pran-Krishna*, native.

A small church had been formed here; but the greater number of its members have removed. A few, however, remain, and are visited by Mr. Ricketts, from Moorshedabad. Pran-Krishna labors, so far as his impaired health will permit.

[1816.] *Moorshedabad*, about 10 miles above Berhampore, the capital of Bengal, before Calcutta was raised to that dignity by the English government. It has an immense population. Missionaries: *J. W. Ricketts*, *Kashee*, a native.

Mr. Ricketts, who lives near this great city, has begun to itinerate around, and to open schools for native children.

[1817.] *Malda*, a large town in Bengal, about 170 miles N. of Calcutta. Missionary: *Krishna*, a native.

Krishna resides at English Bazar, a town near Malda. In the towns and villages round him he diffuses the knowledge of the Gospel, not without success, and makes excursions to distant places, for the distribution of Tracts and parts of Scripture.

[1814.] *Dinagepore*, a city in Bengal, 240 miles N. of Calcutta; 40,000 inhabitants. Missionary: *Ignatius Fernandez*.

In the last year 22 persons have rejected idolatry. Between 70 and 80 attend public worship. There are about 60 scholars in the schools. Here, as in other places, there is rising up a body of native youth, free from the terrors of the caste, and the fetters of superstition and idolatry, who may become, in future years, far more able to serve the cause of God in India than the present generation.

[1816.] *Monghyr*, a large city 250 miles N. W. of Calcutta, a station of invalids of the British army. Missionaries: *John Chamberlain*, *Brindabund*, a native. *Ingham Misser*, native reader.

Mr. Chamberlain writes: "It is wonderful to observe how evidently the Invisible Hand has been at work among the people, and preparing them for the Lord. Some evident change is effecting in their spirit and in their prospects."

[1812.] *Patna*, the capital of Bahar,—a large city, said to contain 500,000 inhabitants; 320 miles N. W. of Calcutta—on the south bank of the Ganges. Missionary: *J. T. Thompson*.

Mr. Thompson has labored here for several years, and not in vain. He has lately been much employed in long journeys to Benares, Allahabad, Lucknow, and other places, which have afforded an opportunity of widely proclaiming the truth, and of distributing the Scriptures to multitudes who had never seen or heard of them before. By this method of itinerating, thousands hear the Gospel message, and, obtaining copies of the Divine Word, carry them to their respective towns and villages, where, after a lapse of years, they are sometimes found to have been read and studied beyond the highest expectations.

[1816.] *Guyah*, a large city, 55 miles S. of Patna, and a place of great idolatrous resort. Missionary: — *Fowles*.

Mr. Fowles, a native of India, resides here on his own estate, which comprises several villages; to the inhabitants of which, and to others around, he endeavors to make known the Word of Life.

[1809.] *Digah*, near the extensive cantonments at Dinapore; 230 miles N. W. of Calcutta. Missionaries: *William Moore*, *Joshua Rowe*.

The missionaries have been occupied very usefully, for several years, in presiding over a considerable school, and in various other labors. Several natives appeared hopeful, and those baptised last year remain steadfast.

[1816.] *Benares*, a celebrated city in the province of Allahabad, 460 miles N. W. of Calcutta, by the way of Birbhoom; but, by that of Moorshedabad, 565; — contains 12,000 stone and brick houses, from one to six stories high, and above 16,000 mud houses; the inhabitants in 1803 were 582,000; during the festivals the concourse is beyond all calculation. Mahomedans not more than one in ten. The ancient seat of Bramhufical learning, and denominated the "Holy city." Missionary: *William Smith*.

By Mr. Smith's intimate acquaintance with the language spoken here, and his fervent piety, he seems particularly fitted for this station. In a few days he distributed, in consequence of pressing applications, nearly 1000 books and tracts, in Sanscrit, Hindee, Hindostanee and Mahratta. Many copies of the Gospel have also been dispersed. Here Mr. Smith found a very respectable and wealthy Hindoo, who had removed from Bengal to Benares to secure his salvation; as the *shasters* affirm, that whoever dies at Benares will be saved. He has, however, listened with deep and serious attention to the proclamation of the Gospel, and "expresses himself in such a manner," says Mr. Smith, "as almost made me believe him to be a real Christian."

[1814.] *Allahabad*, an ancient city situated at the junction of the Jumna with the Ganges, about 490 miles W. N. W. of Calcutta.

Missionaries, — *Macintosh*; *Nriputa*, native.

Nriputa joined Mr. Macintosh August 2, 1816. They are usually engaged in missionary labor abroad, morning and evening daily; sometimes together, at others, in different directions.

Multitudes of pilgrims resort to Allahabad, in order to bathe at this celebrated junction of the rivers, and some to drown themselves as an act of merit. Mr. Macintosh writes, "I went up to the man who stamps the pilgrims, who come to bathe, and found he had stamped 32,000; but he said that was only half of what were stamped last season. I asked him if he knew what number had drowned themselves during the fair; he pulled out a list, and counted *thirty*!"

Cawnpore, a large and important military station.

The labors of the Baptist missionaries have been very successful among the military at this station.

[1812.] *Nagpore*, the capital of the eastern Mahrattas, 615 miles West of Calcutta, population 80,000. Missionary; *Rum-mohun*, native.

This place has of late been in a very unsettled condition, in consequence of the hostile operations which have been going on in that quarter. It is probable, however, that after tranquillity shall have been restored, there will be a fairer field opened for missionary labor than before.

[1812.] *Surat*, a large city on the western side of the Peninsula, said to contain 500,000 inhabitants, a considerable part of whom are *Moors*, that is, Arabs, Persians, Monguls and Turks, professing Mahomedanism, but retaining some pagan rites; — celebrated at the port whence the Mahomedans of India have been accustomed to embark on their pilgrimages to Mecca.

Missionary. *Carapet Chator Aratoon*. Armenian.

The Scriptures and tracts in various languages have been distributed. The strength of this laborious missionary begins to fail, but not his zeal. He deplores, in feeling terms, his inability to make greater exertions.

"I am very sorry that I cannot labor, at present, as I used to do; for I have not my former strength. I go out among the natives every day, although I can not do so much as I ought; and this I do every day without considering rain or sun, except when I am very sick. I consider my life is not so dear as the great cause of our Lord. I cannot stay, nor get rest, without preaching. Oh blessed, blessed is that servant, whom, when his Lord cometh, he shall find so doing."

[1818] *Cuttack*, the capital of Orissa, about 220 miles S. W. of Calcutta. Missionary: *Stephen Sutton*.

The mission at Balasore in Orissa having been suspended, Mr. Sutton, who arrived, as has been stated, at Calcutta March 20, 1818, was preparing, by the study of the language at Serampore, to resume the Orissa mission at Cuttack, which appears to be a more eligible station for the purpose.

Agra, *Goamalty*, and *Balasore* appear in our list for 1818, as stations occupied within this division of the survey. *Agra*, which was at first entered on in 1811, which has been given up under the expectation that the Church Missionary Society will provide for its immediate necessities. Of the two Missionaries formerly settled there, Mr. Macintosh, as has been seen, is at Allahabad, and Mr. Peacock was about to proceed to Chittagong.

The Mission at *Goamalty*, begun in 1808, has been removed to English Bazar, near Malda, where Krishna now labors, as has been stated.

(*To be continued.*)

JOURNAL OF THE MISSION AT BRAINERD.

(*Continued from p. 327.*)

Feb. 6, 1819. Brother Chamberlain went out this afternoon to meet the appointment for preaching at brother Hicks's to-morrow. Our regular appointments there have been once interrupted two weeks; at this time the appointment was adjourned to the third week, on account of the sacrament.

Sabbath, 7. Very few attended preaching at brother Hicks's. Some, who saw brother Chamberlain when on his way, on Saturday, said they did not understand the time when he was to come again; and not expecting preaching on this Sabbath, they had appointed a dance, to which they were then going. They were not willing to abstain from their diversion, for the sake of hearing the Gospel.

11. Received a letter, said to be written at the request, and in behalf, of all the people of the district called Battle Creek, requesting us to send them a schoolmaster to teach their children. This district lies on and near the Tennessee, on its north side, about 40 miles below Brainerd.

12. Agreeably to previous appointment, this day was observed as a day of fasting, humiliation, and prayer, with a particular reference to the state of this people, and their delegation to the General Government. It was a wet day, and some of the church members did not attend. We believe they were detained by sickness. We think all who did attend, experienced seasonable refreshment from the presence of the Lord, and found it a good day.

The family being assembled at the usual hour of prayer in the morning, the duty, nature, and design of fasting, were explained and inculcated, and the manner in which a fast day ought to be kept plainly stated. Orders had been previously given that no cooking should be done, until towards evening; all labor of the workmen was suspended, and the children who did not choose to keep a fast strictly, were permitted to take a piece of such food as had been before prepared. Some of the children abstained entirely; others took a piece. A special meeting for prayer was commenced soon after family prayer closed, and the children permitted, but not required, to attend. During prayer meeting, which continued till about 10 o'clock, we were joined by some of the church members, who came to spend the day with us. From ten, to one, the time was spent in conference with these brethren, except a short season allotted to secret prayer. At one o'clock public service was attended. The time appeared short, and it was indeed a good day to our souls, and we hope beneficial to others.

"Wait on the Lord, ye trembling saints,
And keep your courage up;
He'll raise your spirit when it faints,
And far exceed your hope."

Having opportunity this evening to send directly to Battle Creek, and fearing the natives would not well understand us, if we attempted to describe particular circumstances, we sent them a short friendly letter, and told them they might expect a visit from one of us, within two or three weeks; and we would then consult with them concerning what was to be done respecting their school.

13. Brother Butrick mounted a horse, and rode a few rods for the first time, after a confinement of more than three weeks by an inflammatory rheumatism. There is now a prospect of his speedy recovery.

Every individual, of the mission family at Brainerd, has suffered more or less by sickness this winter, which has been uncommonly warm. At one time, the three sisters were all confined at once. But the Lord has been our most gracious helper; and while He has lessened our numbers, and weakened our strength, he has carried on his own work prosperously—thus showing that he needs no help from man. Through his goodness we can now say, that we are all able to move about again, and the most feeble, to do a little.

Sabbath, 21. Brother Chamberlain fulfilled the appointment for preaching at brother Hicks's to-day. He was well received, but not so many people attended meeting as before; they lost the time, on account of its being delayed one week for the sacrament.

22. Brother Hall set out on his return to Knoxville. It is not expected sister Hall will be able to return soon; but as she has partially recovered, Milo Hoyt was sent to accompany his sister Sarah home.

25. Having heard that our corn was on the way, we have waited for it until we have borrowed nearly all that our neighbors have to spare. We now conclude that the report concerning its being on the way, must have been incorrect; and that it is expedient for one of us to go immediately to the man who contracted to bring the corn, and, if he is not about to bring it, to look for it elsewhere. Father Hoyt, though in poor health, set out for this purpose.

27. Father Hoyt returned, having travelled about 20 miles the first day, and found himself unable to proceed. With much pain and difficulty he got back on the third day. Had heard nothing of any corn for us; but was informed that several corn boats were coming down on the river, and it was expected that some of them would stop for the purpose of selling in this neighborhood. We immediately sent to the river, in hope of being able to purchase for our present necessity. In this we were disappointed. The boats had all passed without calling.

While in this suspense respecting our daily bread, not knowing what to do, or what way the Lord would provide, our spirits were animated by the reception of the annual report of the A. B. C. F. M. and some reviving missionary sermons. The charge, &c. given at the late ordination of the four missionaries, we considered as coming directly from our fathers to us,—felt disposed to renew our ordination vows, "thanked God, and took courage."

March 1. One of our neighbors having a quantity of corn brought to him down the Tennessee, we made application, and he cheerfully offered to lend us 100 bushels. This will last us about three weeks; and as we had not money sufficient to pay for corn, if one of us should go to the settlements after it, we concluded to wait the return of Milo Hoyt from Knoxville, as he is expected to bring money, and we look for him in a day or two.

Articles of kitchen furniture, shoes, &c. forwarded by the Treasurer last September, and a box of clothing from females in Otsego and the vicinity, N. Y.* arrived in safety. Our Heavenly Father knew we had need of all these things, and he has sent them to us. He knows also, that we have need of our daily bread from day to day, and we trust he will provide. This box of clothing is in itself valuable, and at this time peculiarly suited to our circumstances and wants.

A boatman called this morning, and offered corn for sale. His price was 75 cents at the boat, and when it shall be brought here, it will have cost nearly twice as much as we expected to pay for corn; but as this is now the common market price, we could not complain. Having brought away but 30 bushels of the 100 we had lately borrowed, we purchased 130, paid this debt, and expected the remainder would last till we could obtain a full supply.

Brother C. set out this morning to go to Battle Creek to talk with the people about commencing a school there. Milo Hoyt returned from Knoxville with his sister Sarah, both in good health. They brought us more money to purchase corn; but not enough to obtain a supply for the season, if we are obliged to buy at the present price. We hear nothing from the man who engaged to furnish it for us.

* See Pan. vol. xiv, p. 571.

6. Brother C. returned. The people at Battle Creek, though still anxious to have a school, consented to wait until the return of the Delegates. We had two reasons for advising to this measure. 1. We could not tell what changes might take place respecting their land. If they did not agree to an entire exchange of country, that part contemplated for the school might be given up as the portion of the emigrants, and this might render it advisable to have the school in another place. Secondly; We had no one but brother Butrick, who could now take charge of the school, and we were unwilling to hinder him from studying the language, except from necessity.

Brother Butrick went to meet the stated appointment for preaching at brother Hicks's tomorrow.

23. The man, who had contracted to deliver our corn, together with wheat and rye, at the mission house, came, and stated that he had brought the grain down to the mouth of the creek, (which is by water 12 or 15 miles from the mission house,) but that it was impossible for him to bring it up the creek, having, as he said, from necessity engaged to discharge his hands, as soon as they got the boat into the creek. The contractor tells of many difficulties, labors and hindrances; says he has done every thing in his power; and if we should give him the price agreed upon for the grain delivered here, and now take it at the boat, where it now is, he should be a great loser by the bargain. He states, also, that he forwarded for us 200 bushels of corn to relieve us in our distress, by a boat that was going further down the river, with a letter stating his difficulties and prospects; and that he supposed we had received this, till, when on his way down, he heard that the boat containing 200 bushels had unintentionally passed us in the night, and did not discover the mistake till it was too late to leave the corn within our reach. In consequence of this failure the quantity he has brought will fall 200 bushels short of what he engaged to furnish. He pleads, that we will excuse him from bringing the grain up the creek on account of his many past difficulties, and present embarrassments;—alleging, that he had no conception of the difficulty of ascending the creek with the grain, until since his arrival; and that he could have sold it at the price we were to give, without removing it from the crib.

We also could plead difficulties and losses in consequence of his failure. But still he thought he ought to be excused, as his failure was owing entirely to the uncommon drought, and its consequences. We did not know what duty or expedience would require, in respect to an abatement from the contract; but the grain we must have, whoever paid the expense of getting it up the creek. There was no alternative, but to see it brought up ourselves. On the whole, to make every thing easy, we agreed to pay the stipulated price, and take the grain where it is, he giving us the boat. To bring the grain up the creek will cost about 8 days' work to every hundred bushels. There are 800 of corn, and nearly 300 of wheat and rye. Eighty-eight days work to be performed in this country, where help is so scarce, and just at the moment of putting in our spring crop, will be to us a very serious inconvenience, and we fear a great loss to the institution in our next crop; but necessity is laid upon us.

Catharine Brown's father brought her again, and committed her to our care, till her education should be completed, intending to remove with the remainder of his family to the Arkansaw, immediately on his return. She can assign no external cause for this change in her father's mind and conduct concerning her; but ascribes it to the special providence of God, and in answer to fervent believing prayer. The time for their departure drew near, and she felt, that it would not be for the best that she should go; and that God could change the minds of her parents, and make them willing to leave her. That their minds might be thus changed was the subject of her prayer. She had a confidence, particularly one evening, that the Lord would grant her request, and she rose from her knees with a degree of assurance, that she should be sent back to Brainerd. Returning to the house, and entering the room where her father and mother were sitting by themselves, he addressed her to the following effect. "We know you feel very bad about leaving the missionaries, and going with us to the Arkansaw. We have been talking about it: we pity you, and have concluded that you may go back."

How unsearchable are the ways of God! We thought it a very afflicting providence that this lamb should be snatched from the fold of Christ, to go, as we

thought, where she would be exposed to be devoured by wolves; and were ready to say in our hearts, not so, when her father required her to go with him. But in this very way God has given her an opportunity to set an example of filial obedience, by submitting to the authority of a father in the most painful requisition, and of manifesting her love to the Savior, in her willingness to forsake all for him; and, at the same time, has granted her the object of her pious and fervent desire.

April 2. Brother and sister Hall returned. They came by water. Sister H. thinks her health rather improved than otherwise by the journey.

12. Brother Hicks, having a few days since returned from the seat of government, made us a visit. This brother, as might be expected, is much engaged for the instruction of his people. While an entire change of country was thought of, as a measure they might be pressed to adopt, his spirit was often greatly borne down with discouragement; but since they have succeeded in having part of their country guaranteed to them anew, and so many Christian people are engaged for their instruction, that hope, which was almost expiring, is raised to confident expectation. His heart is overflowing with joy, gratitude, and praise to God, whom he is ever ready to acknowledge as the "Giver of every good and perfect gift."

In addition to the design of introducing pious school-masters, to the exclusion of all irreligious and immoral men of that profession, he is much engaged to introduce pious mechanics, such as blacksmiths, tanners, wheelwrights, &c. Men of this description, well acquainted with their business, on being recommended to the chiefs by some missionary society, in which they have confidence, might be admitted under circumstances very favorable. The absolute necessity of blacksmiths in particular, has induced them to permit some of this trade to come in, who are much more expert at the whiskey bottle than the anvil, and who seldom or never speak of the true God and Savior without profaning his name. These, brother Hicks says, are a public nuisance; but, unless they can obtain better men in their places, they cannot clear the country of them, for the people must have blacksmiths. Almost all the men of influence in the nation, perhaps we might say all, are pressing the people to attend more to agriculture, assuring them that this is the only way they can live and keep their country. As this business increases, there will be a necessity of increasing the number of mechanics, particularly of blacksmiths. Brother Hicks hopes their friends, who are doing so much for them by sending religious teachers, will be made acquainted with their want of mechanics, and send them help of this kind also.*

17. Brother Butrick went down to brother Hicks's to fulfil the appointment for preaching there tomorrow. While there, the beast on which he rode, one of our most valuable horses, died.

19. From brother Hicks's brother B. went to Spring-place, to visit our dear friends there, and to attend to certain proposals for a school at *Yoo ki-to-gee*.

*The Board have been duly aware, that the establishment of good mechanics in the Indian tribes is of the greatest importance to the success of the cause of Christianity and civilization. The Committee have recently accepted the offer of a man, who is to take the superintendence of the agricultural department at Brainerd, and, at the same time, to promote several mechanical employments. He and his family, with assistants, will commence their journey from New Jersey, with the permission of Providence, in September next. From the labors of this energetic and pious superintendent, the Committee have great hopes.

It is proper to say, that a man may be a useful and respectable mechanic in an old country, without the qualifications requisite to the successful prosecution of his business among a heathen people. Much more than ordinary attainments are necessary to enable a person to discharge the duties of an assistant missionary. A mechanic, who shall aid in the civilization of our Indian brethren, ought to possess unquestioned piety, active benevolence, a sound mind, a sober judgment, unconquerable love of labor, a habit of economy, contentment with plain food, plain clothes, and a humble mode of life, a total renunciation of separate property, and of all hope of property or cessation from labor in this world, a disposition to bear with the infirmities of others, to yield kindly in points not essential, and to pursue firmly, though coolly, the great interests of the establishment, unceasing watchfulness and activity, and unshaken resolution and perseverance. As the man, who possesses these high qualifications, will not be the most forward to suppose that he possesses them, other friends of the good cause, who are competent judges in such a case, should fix their eyes and hearts upon the proper persons to be selected for such an enterprise. The farmers and mechanics, who are sent among the Indians, should be among the first which our country produces, in point of health, zeal, energy, skill, diligence, economy, and courage, and of moral and religious excellence generally.

Learning that a Cherokee in that settlement was expected soon to join the church at Spring-place, he thought the United Brethren might wish to establish a school there. This he mentioned to father Gambold, and concluded to wait till the arrival of the United Brethren, who are expected soon to the assistance of father Gambold, before making any preparations for a school at *Yoo-ki-lo-gee*.

22. In a meeting of the brethren for business, resolved, that we receive no scholar dismissed from a school of the United Brethren for improper conduct, unless by a written request from the directors of that school; and that this resolution be made known to the chiefs at the next council.

Sabbath, 25. The Rev. Messrs. Saunders and Madderwall, missionaries from the General Assembly, and Mr. Scott, a lay brother from Georgia, called this morning, and kept Sabbath with us. Mr. Saunders preached in the morning, Mr. Madderwall lectured in the evening. We have occasion to thank the Lord for the edifying discourses of these brethren, and for their refreshing company and conversation. We trust the scene will be gratefully remembered in eternity.

26. Our visiting brethren, being in haste to pursue their journey, left us early this morning, leaving many tokens of their brotherly love and warm attachment to the cause of missions. May the Lord make them the instruments of much good wherever they may be, as they have been here, and give us grateful hearts for this, and the many other like precious seasons of communion and fellowship with his servants, which he is granting us in this wilderness.

May 4. Got up the last of our grain from the boat. In consequence of the unsteady state of the creek, it being sometimes too high, and soon too low, and the expense of keeping one man so long taking care of the boat, it has cost more to bring up this grain, than was at first expected.

7. The Cherokee woman, mentioned in our journal of Dec. 12th, as somewhat affected under preaching at the house of Catharine Brown's father, came to us, from a distance of 120 miles, to hear, as she says, more about the Savior. It appears, that soon after her first impressions, she sent for Catharine to read and explain the Bible to her, and to pray with her; and before Catharine came away she told her she intended to come hither for further instruction, as soon as she could.

May 11. By appointment of the brethren, father Hoyt attended the national talk and Council. This talk was for the purpose of making known to the people what the delegates had done at Washington, &c. The success of this delegation has raised the hopes of the nation. They feel, more than ever anxious to make improvement; and are convinced that the instruction of their children is very important for this end. The missionary is received, and treated, as an old tried friend.

Dr. Worcester's parting address to the Delegates when at Washington was read in open council, and interpreted as read. All appeared much pleased with the address. As the way of their improvement was pointed out, and the blessings that would follow described, all seemed to say, "we will follow this advice, and shall experience this good." They want mechanics and school masters, and wish to have them come from one of the two societies, which have already begun to help them; as they say, they are acquainted with these, and can trust the men whom they will send.

Application was made for local schools in several places; but, as we can establish but one at present, it was thought best that this should be somewhere in Etowee district, and that some of us should go and select the place.

12. On receiving a letter from the Rev. D. A. Sherman, father Hoyt went to Knoxville without delay, to attend to some business, which was advised by the brethren at a special meeting.

20. Father Hoyt returned from Knoxville. On his return he visited the agent, Col. Meigs, whom he found more than ever engaged for the instruction of the natives.

The agent had received instructions to pay the balance of one account for expense in building, so far as it had been rendered; and he did not doubt that other accounts for necessary expense in building, either in addition to the present establishment, or for a local school, would be allowed when presented; but, did not think his instructions authorized him to put up more buildings, without first consulting the Secretary of War. He advised, however, that if, on visiting the people in Etowee, we should think it best to commence building immedi-

ately for a school there, that we proceed without delay, stating to him our reasons for so doing. These reasons he would transmit to the Secretary, with the expectation that he should be directed to pay the expense.

27. The President, accompanied by Gen. Gaines and lady, stopped to visit the school. We had expected the President would call, as he passed, but supposed we should hear of his approach, in time to make a little preparation, and to meet and escort him in; but so silent was his approach, that we had no information of his having left Georgia, till he was announced as at the door. In thus taking us by surprise he had an opportunity of seeing us in our every day dress, and observing how the concerns of the family and school were managed when we were alone; and perhaps it was best, on the whole, that he should have this view of us. If we had endeavored to appear a little better than usual, we might only have made it worse.

He looked at the buildings and farms, visited the school, and asked questions in the most unaffected and familiar manner, and was pleased to express his approbation of the plan of instruction, particularly as the children were taken into the family, taught to work, &c. He thought this the best, and perhaps the only, way to civilize and christianize the Indians, and assured us he was well pleased with the conduct and improvement of the children.

We had just put up, and were about finishing, a log cabin for the use of the girls. He said that such buildings were not good enough, and advised that we put another kind of building in the place of this;—that we make it a good two story house, with brick or stone chimney, glass windows, &c. and that it be done at the public expense. He also observed, that after this was done, it might perhaps be thought best to build another of the same description for the boys, but we could do this first. Giving us a letter directed to the Agent, he observed, "I have written to him to pay the balance of your account, for what you have expended on these buildings, and also to defray the expense of the house you are now about to build. Make a good house, having due regard to economy."

28. The President left us this morning after breakfast. Before his departure, he in the kindest manner, requested father Hoyt to write to him unofficially, from time to time, and give him a free and particular statement of the concerns of the mission and of our wants.

We feel ourselves under great obligations of gratitude to the Supreme Giver of all good, and to the Chief Magistrate of our nation, for this friendly visit.

27. The Rev. Erastus Root with his wife, on a missionary tour from Georgia through the western states, called on us. Brother Butrick went to fulfil the appointment at Brother Hicks's.

Sabbath, 30. Brother Root preached. Brother Butrick returned at evening. He found a good number of Cherokees assembled, and they were attentive to the word.

31. Father Hoyt and brother Hall set out for Etowee, to make arrangements for a local school.

June 1. Brother and sister Root left us. We feel ourselves under great obligations of gratitude to our blessed Lord for sending this dear brother and sister to visit us. We have been refreshed by their company.

Brother Butrick received a heavy fall from a building which he was helping to raise. No bones were broken, and he did not sustain so great an injury as was at first apprehended. He is confined to the house, and probably will be for several days, if not weeks.

7. The Rev. Messrs. Job. P. Vinal, and Epaphras Chapman, licentiates on an exploring mission under the direction of the United Foreign Mission Society, called on us. They are instructed to perform an exploring tour among the Indians on the western side of the Mississippi, chiefly between the Racoon and Red rivers, with a view to ascertain whether a mission can be introduced among them, and to select the most suitable spot for commencing the operations. They are restricted to no tribe and are expected to bring back information which will govern the ultimate decision of the Society respecting the spot where to begin; but are to bear in mind that the Society have their eye particularly on the Cherokees upon the Arkansaw, and have voted to attempt a mission there.

8. Mr. Isaac Fisk and Dr. William W. Pride, on their way to join the brethren at Elliot, arrived in good health.

Father Hoyt and brother Hall returned. An ample field for operation appears to be opened in that section of the nation. They determined on the place for a local school, and made arrangements for erecting the necessary buildings. They gave short notice of preaching on the Sabbath, near the place where the buildings are to be erected. About 80 persons assembled and gave good attention. This place is about 65 miles south east from Brainerd, near the waggon road that leads to Georgia. Springplace will afford a half-way house between Brainerd and the new school.

11. A lecture, preparatory to the Lord's supper, was preached by brother Chapman.

Mr. Job Bird, of Putnam County, Georgia, aged 52, travelling through the nation with his family, deceased last evening about 7 miles from this place. By request of the bereaved widow, his remains were this day deposited in our burying ground.

Sabbath 13. Brother Vinal preached. Our aged Cherokee sister, Anna McDonald, having given satisfactory evidence of her knowledge to discern the Lord's body, and of her faith to feed upon him, was admitted to full communion. The sacrament of the Lord's supper was then administered to 23 communicants, all members of this church, except the few visiting brethren. Brother Chapman lectured at evening. We have great cause to bless our God and Savior for this precious season.

In regular church meeting two of our scholars, viz. Mary Burns, aged about 16, and Nancy Melton aged about 15, offered themselves, and were examined and received as candidates for baptism.

17. Our dear brethren, Vinal and Chapman left us to pursue their long journey to the west. Our communion has been sweet and parting painful. May the God of Israel go with them, and make their way prosperous.

ARD HOYT, D. S. BUTRICK, MOODY HALL, WM. CHAMBERLAIN.

[Our readers will have observed, that in the foregoing journal, under date of May 11th. the parting address of the Rev. Dr. Worcester to the Cherokee delegates at Washington, is mentioned as having been read and explained in a national council; and as having received the assent of the assembled natives. This is an interesting fact in the history of attempts to civilize our red brethren; especially when the solemn truths contained in that address are duly regarded. It is thought proper, therefore, that such a document should be laid before the public; and we doubt not, that all, who earnestly desire and pray for the religious improvement of the Indian tribes, will rejoice in every new proof that they are preparing to receive the Gospel.]

ADDRESS TO THE CHEROKEE DELEGATION.

To Charles R. Hicks, and the other Delegates of the Cherokee Nation, now at the city of Washington.

BROTHERS,

I REJOICE with you and thank the Great and Good Spirit, for his kindness to you and your nation. It was a day of darkness. You were in great distress. Your nation was in distress. You feared that you would be compelled to give up your houses, your cornfields, your rivers, plains, and mountains,—all the lands of your fathers; your schools, and your hopes of advancement in knowledge, and in civilized life; and to go back into the wilderness, where you would be strangers, and find none of the things which you love and desire; and where your children would grow up without instruction and your nation melt away and perish. You come with trembling hearts to make known your grief and your fears to your Father, the President. Your friends at the north, who established a school for you at Brainerd, hearing of your afflictions, were grieved; and I came to this city that I might be near you, and see what might be done for your help. The President has felt like a father, and listened to you with pity: the dark cloud has passed away; the sun shines out, and the day is bright. A good portion of your lands is secured to you. The wicked men, whose seek your hurt, are to be kept from troubling you. You are to be allowed to sit quietly around your own fires, and under your own trees, all good things are to be set before you and your children.

Brothers, the Great Spirit is good. He loves his children, the red as well as the white. He has made them all of one blood, and they should love him and one another. He has inclined the heart of your father the President to be kind to you. He has made you glad with this bright day. And we should all give thanks to him, and praise his name.

Brothers, you have thought that white men were your enemies; and certainly too many of them have been your enemies. But not all. Many have long been your friends, and now many more are coming to be your friends. The Missionaries and Teachers, who are instructing you and your children are your friends; the men who sent them to you are your friends; and the hundreds and thousands of good men and women in all parts of this country, who are giving their money to support the Missionaries and teachers, and the children at the schools among you, are your friends. All good Christians are your friends. They love their red brethren and sisters of the wilderness, and desire to do them good. Every day they think of you, are grieved for your sufferings,—and pray the Great Spirit to remember you in mercy, and to make his face to shine upon you.

Brothers, I rejoice greatly that some of your lands are given for a school fund. This will be a rich treasure to your nation for many generations. You may increase it from time to time by giving other lands.

Brothers, it is the morning of a new and happy day. The Cherokees are to become a civilized people and good Christians. Their country is to become a land of cultivated fields—of good houses—of villages and cities—of schools and churches, and to be beautiful and flourishing like the garden of God. Let them all be inspired with this desire and hope, and seek this elevation and glory, and they will become good and great and happy.

Brothers, the American Board of Commissioners for Foreign Missions sent to you the good men and women who are at Brainerd; and another Benevolent Society sent to you those who are at Spring place. The two Societies are bound together by the bright chain of Christian love; both of them love the Cherokees; they will do what they can to make all white people love the Indians, and seek their welfare. They have sent to you the good missionaries and teachers, and will send you more—not to get away your lands, not to rob you of your cattle, nor to do you any harm; but to teach your children and your people all that is good for them to do. They will be lights in your nation, to guide your feet in the way of peace. They will tell you of the Great and Good Spirit, the God who made the sun and moon and stars, the world and all that is in it. They will tell you of Jesus Christ, the Son of God, who came down from the bosom of his Father to seek and to save lost mankind. They will tell you of heaven that bright and happy world, to which all good men of all nations will go when they die, and where they will dwell together in the presence of the Glorious Father of them all, and in perfect love and peace, and neither hunger any more, nor thirst any more forever.

Brothers, you will love the good missionaries and teachers, and your people will love them and hearken to their voice. This will be for your good and the good of your children; and white men and red will become brothers and friends indeed, and hurt each other no more.

Brothers, return to your country in peace, and with gladness of heart, and tell these good tidings to your council and your people, that they also may be glad. And may the Great and Good Spirit keep you in his merciful hand, and bless you and your nation as long as the moon endures.

Brothers, Farewell.

S. WORCESTER.

Washington City, March 4, 1819.

JOURNAL OF THE REV. MR. POOR, AT TILLIPALLY.

(Continued from p. 83.)

May 12, 1818. Received letters from our brethren at Bombay, informing us of their decision, that both of the brethren, Nichols and Graves, who have recently arrived from America, should be stationed at that place. It appears to us, that our situation, as it was known to the brethren there, furnished us with irre-

sistible claims to one of them. Though the reasons for their decision are not satisfactory to us, it appears that they acted agreeably to their convictions of duty.

15. Sent by way of Calcutta to Dr. Worcester, extracts from my journal from Jan. 12th to May 9th, accompanied with the annual accounts of the expenses at this station.

26. Received from the Rev. Christian David a copy of the services in Tamul, which were performed in our church at the time it was dedicated. This copy was taken in short hand by some persons belonging to his school. This present is particularly acceptable, as it furnishes me gratifying evidence, that my sermon on that occasion was intelligible to the people.

Monday, June 1. Having been obliged repeatedly to dismiss the school at Mallagum, once for the want of a proper instructor, and again for the want of a suitable building for the school, I am about to make an attempt to get a permanent establishment at that place. Having obtained permission from the Collector, and prepared materials for the purpose, I this day began to build a school-house upon the church land, hoping that we shall ere long obtain permission to repair the stone house and church at that place, which are fast going to decay. When the heathen are about to commence any important work, they are careful to wait long, and inquire diligently, to find out a lucky day. I trust I shall not be chargeable with the like superstition, in saying that I am much strengthened, and encouraged, when I am engaged in any important missionary work on the first Monday in the month, when multitudes of the disciples of Christ agree together, to ask the Father in his name spiritual blessings for the heathen, and for the success of missionaries.

4. Opened a school at Milette, a parish two miles east of Tillipally.

8. Addressed a letter to the principal Secretary in behalf of the brethren, requesting permission of His Excellency the Governor, to take from the custom house, free of duty, two boxes of books, and three boxes of English types.

11. Visited the school at Milette for the first time. Found 33 boys present, 5 of whom were able to read on the olla. Most of the others are learning the Tamul alphabet. The head man of the parish, and several others, parents of the school-boys, were present, to whom I explained the object of my coming to the country, and prayed with them. Their curiosity was considerably excited, because I spoke with them in Tamul. Though I spoke with a stammering tongue, more attention appears to have been excited to what was said, than when I speak by an interpreter.

I learn that many parents have strong fears, lest their children should be made Christians; consequently they are unwilling that they should learn the catechism, or attend church on the Sabbath.

Sabbath, June 14. Nineteen boys attended church from Milette.

16. This morning received a letter from Dr. Worcester, directed to the four brethren, dated Dec. 8, 1817. Excepting that part which informs us that we must expect no more missionaries at present, the letter is truly animating and encouraging to us. We, at Tillipally, have peculiar emotions of gratitude and affection towards our sisters, the members of the Tabernacle Thanksgiving Society, for the novel and effectual manner, in which they are strengthening our hands and encouraging our hearts in the missionary work. In regard to the name, intended to be given to the youth thus supported by the Society, we have anticipated their wishes. More than a thousand times has the name of "Worcester" in our yard, together with its associations, reminded us of what we left on the other side of the waters.

19. This morning attended a funeral in the neighborhood. The deceased was a man of some respectability. Between one and two hundred persons were present on the occasion. When I reached the place the people were making a great noise. Five or six were beating their *tom toms*, or native drums; some were rolling in the dust; others were smiting on their breasts and crying out; many, in groups of eight or ten persons, were falling upon each other's bodies, and wringing each other's hands, as if they were in great anguish. But I could discern little evidence of real feeling in any of them. On the contrary, much affectation of grief was manifested. As I stood near the bier, the people came round me, and the noise ceased. I then began to speak to them on the subject of death. But they soon brought the corpse from the house, and the cries and

lamentations were renewed. The corpse was immediately carried to the sea-shore to be burnt. About 30 persons tarried at the house, to whom I had a good opportunity of preaching Christ and the resurrection.

20. Opened a Tamul school at Mallagum, in a house built upon the church premises.

21. A memorable day to me, being the anniversary of my ordination.

25. Visited the school at Milette, which at present consists of 50 boys. As the people had notice of my coming, many parents of the boys, and others, came together, to whom, by the assistance of my interpreter, I gave a short account of the nature and object of the Christian religion. The novelty of the subject appeared much to gain their attention. I think it was entirely new to many of them. Knowing that some were unwilling their children should learn the Christian religion, I urged that as a reason for which they should come to the school frequently, and also attend our preaching on the Sabbath; that they might distinctly understand what we wished to teach their children; and that then, if they were dissatisfied, they could take them from the school. The school-master is a young man, who was employed by the Rev. Mr. Palm, as Tamul teacher, and has served us at this place in the same capacity, ever since we came to Tillipally. He has acquired considerable knowledge of the Christian religion, and has a rational conviction of its truth and excellence. He is able, therefore, in some degree, to explain it, and to answer the objections of many who come to the school to converse with him on the subject. As several boys in this school wished to learn English, and I have no English instructor for that place, I have adopted the practice of sending my first class of boys at Tillipally, in rotation, week by week, to instruct, every morning, those who are studying English at Milette.

26. Opened another school in Tillipally, about a mile and a half distant, near the famous heathen temple in this place.

29. Visited the school at Pandieripo. Having examined the progress of the boys in their studies, I preached in Tamul to those who were present on the occasion. This is the first time I have had a formal service of preaching in that place. Besides the difficulty arising from preaching with an imperfect knowledge of the language, I experienced another of no small magnitude, proceeding from the almost entire ignorance of the people on those subjects which I endeavor to bring before them. Never was I more deeply impressed with the belief of the insufficiency of all human means, without divine aid, to bring men to repentance and faith in Christ, than I have been since I began to preach to this people in their own language. I should faint, and be discouraged, did I not know, that the treasure of the Gospel is committed to "earthen vessels, that the excellency of the power may be of God and not of us."

This evening received a letter from John Dewasagayan of Tranquebar, to whom I wrote a letter of inquiry respecting Supyen. He informs me, that he saw Supyen on his arrival in that country from Jaffa. He then told John, that he was going to Combaconam, a place near Tanjore, to visit his relations; and that he should return in a few weeks, and spend some time at Tranquebar with John, but that he had heard nothing from Supyen since. Probably, he is yet with his heathen relations; but whether by restraint or choice, it does not appear.

July 1. Our weekly prayer-meetings on Wednesday evenings have become more interesting of late, in consequence of my having requested all the school-masters connected with this station to attend, that they may give to me and to each other some account of their schools, and receive instructions and directions from me.

2. Visited the *Manigar*, or principal head man of Milette. He lives in a part of the parish which I had not before visited. About 30 persons came together, with whom I had much conversation on the subject of our religion. As is often the case, they made many inquiries concerning the sonship of Christ, as it affects the unity of God. It is very important that the missionary should have clear and definite ideas on this subject, that he may readily state to what extent the subject is revealed in the Word of God, and what parts of it are beyond our understanding. But to heathens, as well as to mere nominal Christians, the cross of Christ will be a stone of stumbling, and a rock of offence, unless they approach it with humility and repentance, with a conviction of their need of an atoning sacrifice, and an almighty deliverer.

6. This evening at the monthly concert I related to those present the substance of the information recently received from America. We make use of narrations, showing the exertions of females in our native country, to rouse the attention of females here, and to show them that they are not destined to live and die in ignorance; but that it is their privilege to attend to the most important concerns.

I have this day finished two school houses which I have been building on the church land at Mallagum. One is for a school which was commenced a few weeks ago, and the other is for Franciscus Maleappa to live in. We regard Maleappa, agreeably to his own and his father's wishes, as one permanently connected with our mission, and consider ourselves obliged to give him a competent support, so long as his conduct is worthy of his station. At present, he receives 30 rix dollars a month. As he dresses in the European style, his expenses are much greater than they would have been, if he had retained the native dress. That the Committee may have a correct idea of every branch of our mission, it is necessary to give some further account of Maleappa. He is a native of Malabar, about 20 years of age, the son of a native preacher, supported by government at Negombo. He was one or two years in the government school at Jaffnapatam, under the care of the Rev. C. David. He attended the school taught by us, during the six months we were at Columbo. Since brother Warren and I came to Tillipally, he has served us as an interpreter, and pursued his studies with reference to becoming a catechist. He is a person of good common sense, sustains a fair moral character, and has hitherto conducted himself much to our satisfaction. He has a facility in speaking to the people on those topics, both in the Christian and heathen religion, which are most important to be insisted on; and he appears to take a delight in so doing. In regard to his piety, I have some hope that he has felt the power of divine truth on his heart; but have not that decisive evidence which is very desirable.

8. Last Sabbath a boy, whom we had in our boarding school two or three months, on trial, made his escape from us. We had concluded to take the boy, and sent for his mother, a widow who lives in another parish, to sign the agreement. But she, fearing we had some bad design against her, wished to defer the matter a few days, saying, that she would come again. But the next time the boy received a clean cloth, he left us.

10. Visited the school at Milette, and preached in Tamul. Excepting the boys in the school, but ten or twelve persons were present.

Sabbath, 12. Preached at Mallagum on the occasion of re-opening the school at that place, and of Maleappa's going there to reside.

15. Sent a duplicate of my journal to Dr. Worcester, by way of Bombay.

24. For ten or twelve days past we have had some unseasonable rains, which have rendered our situation very uncomfortable. As the *ollas* upon the roof of our house have been much eaten by the white ants, we have been unable to secure our furniture from the rain, or to find a dry place even for our bed. We have removed to a mud-wall *bungalo*, and begun to unroof the house, intending, as soon as possible, to put on a new roof.

30. Received two letters directed to brother Warren. Learn that his Excellency the Governor has permitted the boxes of books and types to be taken from the custom house free of duty. The rains continue at intervals. Though we are much more comfortable in the *bungalo*, than we were in the house, we here suffer considerable inconvenience, both from wind and rain.

Aug. 3. Observed the monthly prayer meeting. A few of the heathen attended as usual.

8. Fine weather for building. These are days of much anxiety and perplexity. While our goods are necessarily much exposed, we are surrounded with people who are watching to avail themselves of every opportunity to pilfer from us. Our care is increased by the sickness of our child, and our ignorance of the means which should be used for her restoration. But that which is most trying in our present situation is, that I am under the necessity of entirely neglecting the schools, and of suspending other important missionary duties. We do, however, rejoice in prospect of having ere long a comfortable dwelling, and of being in favorable circumstances for attending to our work.

6. This is the day of the annual festival at the great heathen temple in this place. Many thousands of people have passed our house from different parts of

the district of Jaffna. It is said they come in greater numbers this season, than for several years past. Since the roof of the temple was burnt, very extensive repairs and additions have been made. One reason assigned for this is, that we are rebuilding this Christian church. This day all our workmen have left me, though we greatly need their services. The heathens appear to magnify themselves against us, and to consider us as nothing in comparison of the multitudes who have assembled in honor of their gods.

Monday, 17. On Saturday removed into a part of our house which is covered. Yesterday I was confined to my room by ill health. The day was worthy of notice, as being the first in which I have been taken off from my labors by sickness, since I have been in the country. My mind dwelt with peculiar interest on the wretched state of this people, and of the importance of making known to all within my reach the object of my mission, while my life is spared.

20. We have reason for rejoicing, that now we have a comfortable roof over our heads, and have no longer occasion to watch with anxiety the appearances of rain, nor to guard our goods from thieves.

21. Not only common, but special mercies attend us. This day a new song of praise was put into our mouth on account of the birth of a son.

28. Went to Jaffnapatam to attend a meeting of the Sub-Committee of the Columbo Bible and Tract Society. All our brethren became members of this Society soon after our arrival at Jaffna. We pay 24 rix dollars each, (equal to \$6 a year.) Within a few weeks I have established two new schools; one at Oodoville, and the other at Santillipoy. Three schools connected with this station are so near, that the boys may conveniently attend meeting on the Sabbath. But since the novelty of their coming has worn away, scarcely half the boys attend the service at the church. As they are required to do nothing on the Sabbath but to repeat what they have committed to memory on religious subjects, and to hear the sermon, many parents consider the time lost, which their children spend here on that day. Such would be very unwilling that their children should learn the principles of the Christian religion, did they not reckon this as a tax for the instruction which their children receive in Tamul and English.

(To be continued.)

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,
FROM JUNE 16th, TO JULY 15th, 1819.

	<i>Total.</i>
<i>Amesbury, Ms.</i> (1st parish.) The Gentlemen's and Ladies' Soc. for educating the Aborigines of America, - - - - - \$7 00	
For ed. other heathen children, - - - - - 14 45	21 45
<i>Arundel Me.</i> Collections at the monthly concert, during the year past, by the Rev. George Payson, - - - - - 56 00	98 00
The Fem. Mite Soc. for ed. GEORGE PAYSON, 2d annual payment, by Mrs Payson, Treasurer, - - - - - 12 00	24 00
Child's Friend Soc. for ed. a hea. child, under the care of the Rev. Daniel Poor, to be named EDWARD WARREN, by Esther Downing, Sec. 12 00	
<i>Ashford, Con.</i> Fem. Cent Soc. by Mary Pond, Treas. - - - - - 15 55	45 03
<i>Barkhamstead, Con.</i> Fem. Char. Soc. by the Rev. Saul Clark, remitted by T. Dwight, Esq. - - - - - 18 54	
<i>Barnet, Vt.</i> From a friend to American Indians, for the maintenance of the Cherokee mission, by the Rev. David Sutherland, - - - - - 100 00	
The Fem. Cent Soc. by do. for foreign missions, - - - - - 15 00	26 25
Ladies in the same place, for the Cherokee mission, - - - - - 5 25	
<i>Belfast, Me.</i> A lady, by the Rev. C. J. Lawton, - - - - - 5 00	
<i>Berlin, Ver.</i> Sally Coleman, for the western Indians, by the Rev. Chester Wright, - - - - - 50	
<i>Bethel, Me.</i> The Cent Soc. by the Rev. Mr. Payson, - - - - - 20 26	
<i>Beverly, Ms.</i> A female friend, by the Rev. D. Oliphant, - - - - - 1 00	
<i>Bloomfield, N. J.</i> The Mite Soc. of Young Fem. by Phebe Dodd, Treas. 28 00	88 00
<i>Boston.</i> A friend to the missionary cause, for foreign miss. \$3; for domestic, do. \$3, - - - - - 6 00	
Pupils in the school of the Rev. William Jenks, for the ed. of hea. children in America and abroad, - - - - - 1 36	7 82
Monthly concert of the Old South and Park Street churches, for the mission to Jerusalem, - - - - - 42 00	437 59

From the contribution box, on the same occasion, for ed. a hea. child,	6 00	Total.	Let
A female friend, by Mr. N. Willis, for the Brainerd mission,	2 00		Lit
Branford, Con. The Aux. Miss. Soc. by Mr. Samuel Plant, Treas. for			Lo
ed. hea. children,	14 50	31 25	Lo
Brattleboro', Ver. Linda Elliot, by Mr. S. T. Armstrong,	4 00		
The Fem. Cent Soc. by Electa W. Green, Treas.	17 70	111 62	M
Brooklyn, Con. The Newell Society, by Clarissa Williams, Sec.	14 00	49 00	s
Burton, Ohio. The Heathen Mission Assoc. by P. B. Beals, Esq. Treas.	7 75	14 25	MI
From a child six years old, for the ed. of hea. children, by do.	1 00		
Charlotte, Ver. The Heathen School Soc. by Honor Kasson, Treas.	8 00		
Chelmsford and Draut, Ms. Fem. Cent Soc. by Phebe Varnum, Treas.	18 00	89 00	
Chester, Ms. Fem. Char. Soc. for the Cherokee mission, by Mr. Reynolds Bascom,	14 13	23 88	N
Chesterfield, Ms. An individual, by the Rev. Isaiah Waters, for the			N
Cherokee mission,	10 00		N
Individual ladies, for the same object,	10 18		N
Claremont, N. H. The Fem. Char. Soc. for STEPHEN FARLEY, part of an			
annual payment, by Abigail Parmelee, Treas.	3 00	63 40	
Clinton, N. Y. Society of Females, for the ed. of the child named AZEL			
BACKUS, 2d payment, by Sibella Bristol, Treas.	12 00	24 00	N
From the same Society, for a female child in Ceylon, to be named ISA-			N
BELLA GRAHAM,	12 00		
Colchester, Ver. Fem. Heath. Bible Soc. by the Rev. Daniel Haskel,	6 50		
Colchester, Con. The Juvenile Benev. Society, for the child in Ceylon,			
named SALMON COKE, 2d payment, by Mary T. Deming, Sec.	12 00	24 00	I
Cornwall, Con. A female friend, for the ed. of hea. children at Bombay,			I
by the Rev. E. Cornelius,	1 00		
Dorchester, Ms. From a friend, by Miss Moore, for missions on our own			
continent and abroad,	15 00		
A female friend, by do. for the Indian schools,	10 00		
Dorset, Ver. Fem. Cent Soc. by Mr. H. Bingham,	15 72	132 22	
Several young ladies, by do.	2 28		
Mrs. Susanna Jackson, for a child to be named SAMUEL CRAM, second			
payment,	12 00		
Draut, Ms. (2d parish.) A charity box kept in a prayer meeting, by			
females, for the For. Miss. School, by Mr. E. Byington,	1 26		
East Hartford, Con. From a stranger, by Mr. H. Bingham,	2 00		
East Sudbury, Ms. A box placed in the meeting house, for missions to			
the heathen, by the Rev. John B. Wight,	22 72		
Fairhaven, Ms. The Ladies' Heathen's Friend Society, by Sarah Hath-			
away, Treas. for missions in the east,	18 00	138 15	
Faxborough, Ms. Fem. Benev. Soc. by Mr. Stephen Rhoades,	8 00	32 00	
The monthly concert,	2 75	82 02	
Georgia, Ver. Assoc. for ed. hea. children, by the Rev. Mr. Dorman,	9 50	35 26	
Haddam, Con. Fem. For. Miss. Soc. by Lydia Walkley, Treas.	49 50		
Hallowell, Augusta, and vicinity, Me. For. Miss. Soc. by John Sewall,			
Esq. Treas.	50 00	781 50	
Hamilton, Ms. Society of Females, for a child at Brainerd, to bear the			
name of MANASSEH CUTLER, by Mary L. Faulkner, by the hand of the			
Rev. Dr. Worcester,	30 00		
Hartford, N. Y. Fem. Cent Soc. by the Rev. Ralph Robinson,	38 00		
Hartwick, and Fly Creek, N. Y. The Benev. Soc. by Mr. Linus North,			
Sec. for a child in Ceylon, to be named THOMAS LOOMIS,	12 00		
Hebron, N. Y. Collected in the east Presbyterian Society, by Mr.			
David Wilson,	17 50		
Jericho, Ver. The Fem. Benev. Soc. by the Rev. Thomas A. Merrill,	23 87	52 87	
Johnstown, N. Y. Dea. Benj. Hall, by the Rev. Elisha Yale,	10 00		
Kingston, Ms. A missionary box kept on Major G. Russell's counter,	2 27	5 94	
A missionary box kept on the counter of Mr. Nathaniel Cushman, for			
the mission at Brainerd,	3 25		
Lancaster, N. H. Fem. Cent Soc. by Olive Willard, Treasurer,	10 02	60 35	
Lansingburgh, N. Y. The First Female Missionary Society, by Eliza			
Stewart, Secretary,	34 00	68 00	
Lenox, Ms. From a young man, for the mission to the Sandwich Islands,			
by Mr. H. Bingham,	5 00		
The Juvenile Char. Soc. for the same object,	14 00		
Students in the Academy, for the same object,	6 22		
An individual in do.	1 00		
Collected at a conference in do.	7 25		
Female Cent. Society, for the mission to Owhyhee,	19 00		
From the same, for the mission at Brainerd,	12 00	31 00	85 09
From an individual, for the mission to Jerusalem,	1 50		
Two young ladies,	50		

Total.			Total.
	Leominster, Ms. Dolly Johnson, by the Rev. Mr. Bascom,	1 00	
	Littleton, Ms. The monthly concert, by Mr. W. P. Kendrick,	7 58	13 59
	Longmeadow, Ms. A charity box kept by Samuel White, for ed. hea. chil.	60	
31 25	Loudon, N. H. From children, for ed. hea. children in our own continent, by G. Hough, Esq.	5 00	
111 62	Marblehead, Ms. A box kept in monthly concert, in the Rev. S. Dana's society, by the Rev. Dr. Worcester,	12 00	27 00
49 00	Montpelier, Ver. The Indian School Soc. by Harvey Fiske, Treas. for schools on the western borders of the U. States,	17 82	59 67
14 25	The Fem. For. Miss. Soc. by the Rev. Chester Wright,	50 62	310 12
	The Young Misses Mite Soc. for Indian schools in N. America,	7 77	73 43
89 00	New Bedford, Ms. The Heathen's Friend Soc. by Pamela Willis, Treas. half for missions, and half for translations,	38 00	254 33
23 88	New Canaan, Con. The Fem. Benef. Soc. by Mrs. Bonney, Pres.	40 00	320 13
	New Milford, Con. Julia M. Mahon, collected in a charity box, by the Rev. E. Cornelius,	1 00	
63 40	Norfolk, Vir. Mr. Travis Tucker, by W. Maxwell, Esq. for foreign missions, \$5; for the foreign mission school, \$5; for the school at Brainerd, \$5,	15 00	
24 00	Northwood, N. H. The monthly concert, by Mr. J. C. Proctor,	5 00	
	North Yarmouth, Me. The monthly concert for prayer in the first church, by the Rev. Samuel Woodbury,	12 13	
	Norway, Me. The Cent Soc. for the Cherokee mission, by the Rev. Mr. Payson,	16 58	36 03
24 00	Pittsfield, Ms. The monthly concert, by the Rev. Heman Humphrey,	10 00	23 00
	Prattsburgh, N. Y. Mrs. Ann Linsley, for the Cherokee mission, by the Rev. Dr. Morse,	1 00	
	Mr. Robert Porter,	11 00	
	Putney, Ver. From Israel Keyes,	1 00	
	Quincy, Ms. Mrs. Bass's school, for the school fund,	1 68	
2 22	Randolph, Ver. The Corban Soc. by the Rev. A. Finney, for the child named TILTON EASTMAN, 2d payment,	30 00	60 00
	The Gent. Association, for the child named JONATHAN EDWARDS, 2d payment,	30 00	94 75
	Reading, Ver. The Cent Society, by Betsey Goddard, Treas. by Dea. N. Coolidge, for ed. hea. children,	12 00	28 92
	Rowley, Ms. (2d parish.) A contribution for the Cherokee mission, by the Rev. Isaac Braman, remitted by Dr. Worcester,	17 76	
	Roxbury, Ms. From Mrs. B. for missions abroad,	1 68	
	For the Cherokee mission,	1 00	2 68
15 00	Rupert, Ver. The monthly concert, by the Rev. Mr. Powell, for the Cherokee mission,	5 72	31 40
02 26	St. Albans, Ver. A friend, for the miss. to Judea, by Horace Janes, Esq.	1 00	
	A child, money received as a new year's present,	56	
	The Fem. Cent Soc. by Jemima Hoyt, Treas.	12 00	67 00
	A Saturday night prayer meeting, by a charity box,	1 46	
50	From Romeo Hoyt, for the child bearing his name,	15 00	
	Assoc. for ed. heath. children, by the Rev. H. P. Strong,	15 48	
	The monthly concert,	18 67	48 67
	Young ladies in the Academy, by M. Little,	1 22	
	Saco and Biddeford, Me. For. Miss. Soc. by the Rev. Jonathan Cogswell,	89 25	539 00
	Salem, Ms. Annis Jenks, for the little girl in Ceylon named HARRIET NEWELL, by the Rev. Dr. Worcester,	8 00	
	Smithton, N. Y. The Fem. Char. Soc. by Mary Smith, Treas.	12 00	
	Stockbridge, Ms. The Fem. Cent Soc. for the Cherokee mission, by Mr. L. Dwight,	30 50	128 22
	Stockbridge and Sheffield, Ms. Two charity boxes, principally the avails of useless ornaments, for the ed. of hea. children,	11 00	
	Tewksbury, Ms. Several individuals, towards the mission library in Ceylon, by Mr. C. Byington,	2 50	
	Townsend, Ver. Mary Taft, by Mr. J. N. Loomis,	1 00	
	Utica, N. Y. The monthly concert in the first Presbyterian society, by Mr. William Williams,	100 00	200 00
	Vermont, (State of.) Two little sisters, by Mr. D. Wilson,	51	
	Wallingford, Con. Ladies' Cent Soc. by Mrs. Beebe, Treas. by T. Dwight, Esq.	12 72	51 50
	From a friend of missions, by do.	1 00	
	Waltham, Ms. Fem. Soc. for ed. hea. chil. by Sarah Burroughs, Treas.	14 00	26 12
	Wardsborough, Ver. Fem. Cent Soc. for the Cherokee mission, by Mr. J. N. Loomis,	20 00	83 16
	Weathersfield, Ver. The Young Gentlemen's Soc. for ed. hea. children in N. America, Mr. John Fellows, Treas. by Dea. N. Coolidge,	12 00	49 84

<i>Westborough, Ms.</i> The Juvenile Straw Soc. for the ed. of hea. children at Brainerd, by the Rev. E. Rockwood,	21 55	<i>Total.</i>
<i>Windsor, Con.</i> Children in Cynthia White's school, for ed. hea. chil.	1 00	
<i>Williamstown, Ver.</i> Lucy Meader, by the Rev. Chester Wright,	50	
<i>Windsor, Ver.</i> Josiah Hawley, by Dea. N. Coolidge, for ed. hea. chil. in America,	1 12	
<i>Windham Co. Con.</i> Char. Soc. by Dea. John H. Payson, Treas.		
For foreign missions,	44 50	
Mission schools,	11 25	
Cherokee mission,	14 25	
For translations,	2 00	72 00
<i>Windsor, Con.</i> Little girls in Eliza Pickett's school, for the western mission, by Mr. L. Dwight,	1 56	377 00
<i>Woodbridge, N. J.</i> The Soc. for ed. hea. children in the families of the missionaries in India, by the Rev. Henry Mills, remitted by Mr. John Sayre,	40 00	90 00
<i>Woodstock, Ver.</i> Mehetabel Harris, by the Rev. Walter Chapin,	50	
<i>Worcester, Ms.</i> Society, to ed. a hea. child in Ceylon, to be named JOHN CALVIN, by Mr. Baxter Perry,	12 00	
Another Society, to educate a child in Ceylon, to be named MARTIN LUTHER,	12 00	
Several individuals in the north school district, for the Ceylon mission,	5 00	
<i>Worthington, Ms.</i> The Fem. Char. Soc. by the Rev. Mr. Pomroy,	33 00	

Donors whose residence is unknown.

From friends of missions, transmitted to the Rev. Dr. Baldwin, of Boston, 125 00.
Amount of donations from June 16th to July 15th, \$2,052 42.

The following donations of articles of clothing, &c. for our western Missions, are gratefully acknowledged: viz.

- A box of articles of clothing together with 3 testaments and 2 bibles; from the *Worcester Female Western Mission Society*, by Sarah T. Jennison, Treasurer.
- A box of clothing and books from individuals, principally ladies, in Rindge, N. H. for the benefit of the school at Brainerd. Estimated value of the articles is \$.
- A box of articles of clothing from the *Female Missionary Society of Marietta, Ohio*, for the Choctaw mission at Elliot, and which have been forwarded to Mr. Kingsbury by the donors. The cost of these articles was \$47 79; also additional garments, procured by pupils in the school of Mr. W. Slocumb, at Marietta, value, \$7 50.
- A box of clothing, books, &c. from some ladies in East Hartford, Con. for the mission at Brainerd.
- A box of clothing from ladies in Bath, N. H., also a parcel from Barnet, Ver. by the Rev. David Sutherland, for the same mission as above.
- A box of clothing from ladies in Franklin, Mass. for the Choctaw mission, under the direction of the Rev. Mr. Kingsbury—by Miss Sarah Emmons.

The receipt of the following books for the mission library in Ceylon is gratefully acknowledged.

- An elegant copy of Calmet's Dictionary of the Bible: English edition, 3 vols. quarto, by the Rev. John Codman of Dorchester, Ms.
- A Description of Ceylon, 2 Vols. quarto, a London edition, 1816: presented by Messrs. Eastburn and Co. New York.

DONATIONS OF THE AMERICAN EDUCATION SOCIETY IN JUNE 1819.

Wm. Page Rutland, Vt.	\$3 00
Mrs. Cynthia A. Page of ditto,	2 00
Berkshire Aux. Ed. Soc.	60 00
Collected at the South by the Rev. R. S. Storrs,	274 00
A lady of Leicester, Mass.	5 00
Collected by the Rev. R. S. Storrs at the South,	1300 00
Cooperation Soc. Byfield, Mass.	24 00
Ipswich, Mass. South branch Soc. (also 2 pr. Woollen Hose and 1 Silk Hkf.)	23 00
Female Cent Soc. Walpole, N. H.	56 00
Middlesex Aux. Ed. Soc.	10 00
Ditto. ditto. of ladies in the East Parish of Newton,	15 00
Legacy from Elizabeth Sandford of Falmouth, Mass.	20 00
Increase S. Davis, Boston,	10 00
Levi Wild, Braintree, Mass.	50 00
Female Charitable Soc. Hindsdale, Mass.	23 50
Hillsborough Co. Bible and Charitable Soc.	5 00

Norfolk Aux. Ed. Soc.	-	-	-	-	-	471 00
Female Cent Soc. North Parish of Weymouth, Mass.	-	-	-	-	-	11 00
Avails of a Charity box kept by Mr. Caleb Fisher Franklin, Mass.	-	-	-	-	-	3 43
Surplus fund after constituting Rev. Dr. Emmons of Franklin a Life Member,	-	-	-	-	-	1 15

MEMBERS FOR LIFE.

Rev. Samuel Judson, Uxbridge, Mass. from ladies of that place,	-	-	40 00
Rev. Geo. Payson, Arundel, Me. from Ladies of his society,	-	-	40 00
Rev. Jona. Homer, Newton, Mass. from Ladies of the East Parish, by Middlesex Aux.			
Ed. Soc.	-	-	40 00
Rev. Moses Shepard, Little Compton, R. I. from Ladies of that town,	-	-	40 00
Rev. James Sabine, Boston, from members of his society,	-	-	40 00
Rev. Asa Rand, Gorham, Maine, from Ladies of his Soc.	-	-	40 00
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			\$2,587 08

REMARKS ON THE SOIL AND PRODUCTIONS OF BOMBAY.

[The following paragraphs are selected from a letter, written by the Rev. Mr. Graves, a missionary at Mahim near Bombay, to the Treasurer of the Board of Foreign Missions. Mr. Graves had been requested to communicate such information as fell in his way, respecting the country where he resides, and its inhabitants. Every thing of this kind is interesting to the inquiring reader, who wishes to know, not only the moral and religious condition, but the civil and domestic character of the people, and the natural productions of their soil.]

"THE soil is considered as the property of the government, whether that be native or foreign. Occupants, however, are not to be disturbed, provided they pay the stated rent. Much land is given, under all the governments, for the use of temples, and worshippers; also as rewards to individuals. Such lands, I believe, are exempt from every tax. Lands may also be bought by natives from the government, in a certain sense, i. e. so that they may afterwards pay but a small yearly rent, or tax. But very few of the natives have a sufficient regard for the future to ask or wish a permanent title to their lands. They seem not to care for permanency in any thing, except their *casts* and *customs*. A present supply, a present gratification, seems all they crave. Owing very much to this characteristic, extensive tracts of good land are altogether unoccupied, lying useless in the hands of government.

"The annual rent of grain land is at the rate of about 10 rupees, (four and a half Spanish dollars) an acre. This ground may yield 50 bushels of rice, sown in June and reaped in October; afterwards a crop of wheat may be raised, or garden vegetables cultivated. Grazing land, and grain land, when vacant, are free to all herdsmen and shepherds. Grass, during the rains, is abundant, and at their close is cut, or rather reaped freely. Large fields of grass are burnt in the dry season for sport. The land belonging to cocoa-nut plantations is sand, and will produce little else, except some other fruit, and timber trees. I am told, that an acre of land planted with the cocoa-nut tree is sold for about 500 rupees; while the same quantity of cultivated ground would bring 1000 rupees.*

"The soil of Mahim is sand; and the place is one complete cocoa-nut forest, as much so as if there were no inhabitants. These trees, during eight months of the year, require watering. Some however neglect it; and, during the dry season, keep a quantity of salt on the roots of the trees, I suppose to attract moisture. But such trees yield very little. One good tree is supposed to yield about the value of two rupees in cocoa-nuts, that is, about 50 during the year. From some cocoa-nut trees, another species of the palm, the liquor called *Toddy*, is extracted. This, when fresh, is a pleasant vinous drink, and is distilled, you

* It is conjectured, that the rent spoken of by Mr. Graves, is not all that the cultivator pays for the use of land, as it would be but one per cent on the value; whereas the interest of money is higher in India, than it is in Europe or America. We presume that the 10 rupees a year, is what is paid to government, and the 1,000 rupees the price which one occupant pays for the lease of a previous occupant. If an occupant rents his land to an inferior tenant, as the actual cultivator, he doubtless reserves a rent proportioned to the ordinary produce. An acre which would produce 50 bushels of rice, and a subsequent crop of wheat, might well bring a high rent, as rice is seldom cheaper, we believe, than a dollar a bushel, and generally dearer.

know, into *arrack*. For each tree which is employed in producing liquor, government is paid a tax of 4 rupees a year. These trees yield no fruit; because the *spatha* of the young fruit is cut off, and from this exudes the liquor.

"As to the plants produced here, I had intended to make out a short botanical account of them; but have now long since given it up, because it must withdraw considerable time from the object for which I came to the heathen. The most delicious and plentiful fruit is perhaps that of the *mango*, during its season. But *plantains* are doubtless the most nutritive, and they are always in season, and extremely pleasant. The *pine-apple* is common; the *guava* is plenty; also *tamarinds*. *Oranges*, *pomegranates*, and *figs* are produced, though not in great plenty. Apples, quinces, plums of the European kinds, pears, peaches, (found I believe farther north) red currants, and gooseberries of the European kinds, are wholly unknown. Many plants, besides the cocoa-nut tree, produce oil in large quantities; but I believe the *olive* tree is not met with. *Sweet-cane* is plenty, though not raised on this island. An Englishman, who has spent about 40 years in the country, says that wheat seems to be the spontaneous production of the soil, at a place not far distant, on the continent. He thinks this is also the case with carrots. Rye I have never seen here. What we in America called indian corn, is here cultivated. Turnips, radishes, and beets, (the former plenty, the latter scarce,) have been introduced, I suppose from Europe. Such also, I think, is the case with cabbage and lettuce. Watermelons and squashes are plenty, and very excellent; as also cucumbers, very large and good. But the muskmelons of various kinds I look upon as scarcely eatable. They hardly resemble muskmelons in any thing except external appearance. Onions, garlics, and coriander, are plenty. The most common garden vegetables are onions, yams, a very small yellow potatoe, and a small long sweet potatoe. The bread-fruit, when brought here, is the best potatoe, nearly resembling the common potatoe of America. Several other vegetables, very useful, are altogether new to me.

"The seeds which I brought from America, being planted in an extremely barren soil, matured nothing before the rains, which destroyed them all. We have only a few beans left. One squash vine continued very flourishing during the rains, but all its fruit was blasted while quite young. I planted apple seeds, quince seeds, and walnuts, but none of them grew.

"Horses are brought here principally from Arabia. Those bred at no great distance, on the continent, are large, but not highly valued. Oxen here travel with nearly or quite the rapidity of the horse. Those bred here are rather small, and commonly have a sharp protuberance over the fore shoulders. Those brought from Guzerat are very large. The buffalo, almost entirely destitute of hair, is useful, though slow to labor. Almost all the butter and milk is from the buffalo. The natives here have no name for cheese or cream, as I can yet learn. They prepare the milk for making butter in a peculiar manner, by heating it. The camel is not very common, nor the elephant. Asses are numerous and very useful. There is also a species of the horse not much larger than the ass. Sheep, with extremely coarse wool, and goats, are common. Geese, turkies, peacocks, hens, doves, and ducks, are plenty, except the latter. Serpents, you know, are numerous, large, and poisonous. Spiders are very large. Scorpions are small, but not uncommon. We have killed five in our house. Centipedes are not numerous here. The most common wild animals on Salsette, and on the continent, are two species of the tyger, the wolf, a small bear, the porcupine, two species of deer, the jackall, and several species of squirrels. Of all the wild birds, two species of crows, one a jet black, and the other of a light color, especially about the neck, are the most common and bold. Their voice is always heard."

ERRATA.

In the last number, p. 332, line 26, in the donation from the Heathen's Friend Soc. of Rochester, for "*Mr. Hope Haskel*" read *Hope Haskel*.

P. 334, line 13 from bot. for "*Maria Hutchinson*" read *Marcia Hutchinson*.